The RELIEF SOCIETY MAGAZINE

Vol. XXVI SEPTEMBER, 1939 No. 9

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The Relief Society Magazine

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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SEPTEMBER COMES

He came downstairs this morning, washed and clean;
His hair slicked back and dripping; his new tie,
So carefully adjusted, quite awry;
His shoe strings fastened; all his eager, lean
Young body fully clothed. With sober mien
He ate his breakfast hastily, one eye
Upon the clock. I watched him with a sigh
For I recalled how other days had been—
Those summer days, when he had run quite free
And naked, but for trunks, from dawn till dark;
Had splashed in brooklets or had climbed a tree,
Had sung and whistled, noisy as a lark.
Uncharted days, so poignant to remember!
I wished that it had never come September!

—Olive W. Burt.

INTERLUDE

A purple haze now clothes the distant hills
And creeps across the valley far below,
Where golden wheat shocks standing row on row
Await the gathering. Soon winter's chill
And biting winds and heaps of drifted snow
Will come. But we will feel secure, and dream
Of work well done, of frozen field and stream,
And rest content beside the firelight glow.

We, too, lay up our treasures for the time
When nature's slowing forces weave their spell
Of memories when we were in our prime.
Then all our fruitful years conspire to tell
The age-old story all may understand,
Life's lovely interlude is now at hand.

—Grace M. Candland.

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Relief Society Magazine

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"No Excuse For Thee, My Son"

By Donald G. Lyman

. . . . "Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in no wise inherit the kingdom of God."

SUCH was Alma's counsel to his wayward son Corianton.

As there are many phases of Faith there are also many things to be said of Repentance. Some people have been lead to believe that they may transgress almost any law, then repent and find themselves on the same spot on the path of eternal progression as though they had not transgressed; some may even feel that they will be ahead, having indulged in some of the so-called broadening experiences of life, which in the stricter sense come under the head of transgressions.

There are some young men and women with good church backgrounds, some who have even had the opportunity to fill missions, who take the attitude that this life is one of experience and that to know good and evil they must experience everything possible and then choose the good and build an upright character on the foundation of actual experiences. This attitude is wrong; it is one of defense and excuse. The person, though knowing better, is seeking to rationalize and to justify his conduct and his inability to live up to the laws of the Gospel.

Brigham Young said: "Tradition has taught us that the great purpose of religion is to prepare people to die; that when they have passed through a change of heart and become converted, they are ready for glory at any moment, and to dwell with the Father and the Son in the heavens to all eternity. This is a mistake; for they have to improve, become substantially changed from bad to good, from sin to holiness, here or somewhere else, before they are prepared for the society they anticipate enjoying." (*Journal of Discourses.*)

The road of Sin is downward in every sense; there is nothing uplifting in any of its ramifications. The path of Righteousness is continually upward and elevating. If the downward road is taken for ever so short an interval, one finds himself at a lower level, and steps must be retraced before one can arrive at the point where he departed from the path of Righteousness.

IN the 82nd section of the Doctrine and Covenants the Lord reveals that, "Unto that soul that sinneth shall the former sins return."

This presents another light on the idea of conducting ourselves contrary to the revealed word of the Lord in an attempt to get experience. In the same section He says, "For unto whom much is given, much is required; and he who sins against the greater light shall receive the greater condemnation."

Another element that should not be overlooked is that the effect of sin and wrongdoing is never (in this life at any rate) left completely behind, even though the Lord has promised us that under certain conditions He will remember our sins no more.

Alma could never forget that "he had gone around with the sons of Mosiah seeking to destroy the church of God".

The Lord had sent an angel to cause a right-about turn in Alma's life, and his services from that time on were acceptable in the sight of the Lord, but Alma carried always the regret that he had sought to destroy the church of God.

Paul, great missionary that he was, could never forget his part in the persecution of the saints. So let us not deceive ourselves. We can never leave the effects of our wrongdoing entirely behind.

OLIVER COWDERY wrote nearly every word of the Book of Mormon as it fell from the lips of the Prophet Joseph Smith. He received the Aaronic Priesthood with Joseph at the hands of John the Baptist; he was the first to be baptized in this dispensation; he received with Joseph under the hands of Peter, James and John the Melchizedek Priesthood; he was one of the three witnesses to whom an angel presented the plates of the Book of Mormon, and he heard the voice of God concerning them. He was called of God to be the first preacher and first Elder in the Church.

However, with all this background and rich experience, Oliver Cowdery was excommunicated from the Church because several serious charges against him were sustained.

Some ten years afterward at a special conference held at Kanesville, Iowa, October 21, 1848, presided over by Orson Hyde, Oliver Cowdery said, "Friends and brethren, my name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her and one in her councils. True it is that the gifts and callings of God are without repentance; not because I was better than the rest of mankind was I called, but to fulfill the purposes of God." Shortly afterward before the High Council he said, "Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. I only wish to be identified with you."

Oliver said that the gifts and callings of God are without repentance.

What is to become of our particular gifts and callings if we cast them aside or cover them up while we follow along a worldly path? Repentance at the end of the road will not restore our gifts and callings, as they are without repentance. We shall have to retrace our steps to attain our former station, and we shall ever be conscious of a great loss of time and corresponding advancement that might have been ours.

The Homemaker of Tomorrow

By Vivian Minyard

Extension Specialist in Clothing
University of Idaho Agricultural Extension Service

NO other profession occupies the attention and efforts of more people than that of homemaking. Every homemaker should strive to do the best possible job and be the highest type of individual. She should have certain ends to achieve and thereby develop her personality. The following worth while aims are worthy ones for consideration:

1. She should always look her best.
2. She should have outside interests.
3. She should be willing to accept other people's viewpoints.
4. She should improve her outlook through good reading.
5. She should take care of her health.

1. *She should always look her best.* The adornment of the human body is one of the oldest arts. One never goes through a museum without seeing something which has been used to adorn the body. This may be an ancient costume, a bit of jewelry, footwear, etc. The Greeks, 5,000 years ago, used cosmetics of various kinds. The only difference between now and then is that they are now available to everyone, and at that time only a few could have them. So it has always been a natural desire to want to look one's best.

The first requirement is to know one's own figure. One individual looks her best in ruffles and frills, and another looks better in tailored, plain costumes. The dainty, feminine type requires different clothing than the active, athletic type. Clothing should always be selected for the individual rather than fashion, for it tells much about the wearer. The highest compliment one can receive is to be told that her dress looks like her.

After knowing one's type, the second step in looking one's best is to plan carefully as to color, style, etc., so new purchases will look well with the wearing apparel already on hand. To be well dressed one needs to consider the entire effect, which is much more important than details. Clothing should be selected for the occasions for which it is to be used.

Good grooming is a very important factor. To be well groomed at all times implies respect for those who have to live with us and look at us. Good grooming is merely the intelligent use of information about the care of the person and the clothes one wears. Good grooming results in self-respect, better poise, more self-confidence, beauty, and is the first requirement in style. Any homemaker owes it to her family to look her best at home as well as out in company. A pretty dress, well fitted and suitable to the wearer, helps make living more pleasant. The smartest looking dress will do nothing for the person who neglects the fundamental principles of cleanliness and neatness. One needs to care—

"Oh, I could talk for an hour," said Nell,
On the psychic basis of dressing well.
It isn't a question of pocketbooks,
It isn't a figure, it isn't looks,
It isn't going to first-rate places,

Believe me, the thing has a psychic basis.
It's caring—caring a terrible lot
Whether you're right, or whether you're not."*

—*Alice Duer Miller.*

The attractive individual has good posture. Good posture indicates self-confidence and poise. Good posture is restful. One might think of posture as being "position of body". Therefore, it pertains to sitting and lying positions, as well as standing. Every minute the body is being shaped, whether one is sitting, reading, washing dishes, sewing or driving an automobile.

The person with poor posture can never look as well in her clothes as one with good posture. Everyone can, with persistent effort, improve posture by taking exercises. There are hygienic, spiritual, economic and social values in having good posture. Organs in the body cannot function properly if in a cramped position, which results in poor health. Without good health all other values are lost to a great extent.

There are several factors which may be the cause of poor posture; namely: Malnutrition, overfatigue, carelessness on the part of the person in not using all muscles, wrong mental attitude, poorly fitted clothing, foot arch trouble and defective eyesight. Any individual with poor posture should determine why, and then make an honest effort to correct it. Those with good posture should always strive to keep it.

The one who looks her best has a ready smile. The memory of a smile lasts forever. Leave a smile for those who have none left to give.

*Verse from *Dress Design and Selection*, by Marguerite Stotts Hopkins, Macmillan.

2. *She should have outside interests.* It is an absolute necessity for every homemaker to have outside interests. These may vary considerably. For some, it may be church work or community work of some nature. Others have hobbies for their outside interests. Everyone should get more joy out of life, and the happiest people are the ones with hobbies.

Great people have hobbies so they can completely lose themselves and forget their work. The hobby should be as different as possible from regular work.

Each individual must make his own choice of hobbies. Some may wish to collect things, and others will want to learn facts about something in which they are particularly interested. Any one of these makes for a more interesting individual and gives one an opportunity to work out original ideas, which is valuable in itself.

One should not confuse a hobby with a fad.

Many great inventions have been the result of hobbies. Photography, the electric motor, the telegraph, the typewriter, the sewing machine and others were invented through "play".

3. *She should be willing to accept other people's viewpoints.* One's views are more valuable if the other fellow's point of view is understood. From others come the greatest lessons.

An individual should not mind criticism, but rather, profit from it. If it is justified, do something about it and make a better individual. If it is ignorant, say nothing. If it is untrue, merely disregard it. If it is

unfair, show strength of character by refraining from irritation.

4. *She should improve her outlook through good reading.* Every homemaker should plan to have some time for reading. It is through reading that one is able to understand other people and appreciate their problems. The understanding person is a good citizen. It has been said that no man is poor who possesses a good book. It might also be said that no man can be lonely among books.

A variety of types should be read: Autobiography, fiction, travel, poetry, etc. All have their place.

Michelangelo, it is said, once stood in contemplation of a block of marble on which he was to begin work, in rapt thought as to its potentialities. "Within you," he said, "there is both beauty and ugliness. Which comes out depends on the sculptor."*

What comes out in the individual may be greatly influenced by the reading one does. The individual, like the plant, either grows or withers. It is the duty of each homemaker to keep growing.

5. *She should take good care of her health.* Health is of vital importance to every homemaker and should not be neglected, ever. It is more than being free from sickness. Health means having enough vigor, endurance and enthusiasm to make life worth living. Physical, mental and spiritual health are each important and dependent on each other.

Proper food and personal habits must be obeyed to make for good health. The individual should get knowledge, then understand it, accept it and practice it.

Bodies vary greatly as to strength and endurance, so it is necessary for each person to know his own possibilities and then strive to maintain them.

Recreation should be considered in connection with health. Everyone should have a few minutes daily to do something for themselves.

Clothing, in relation to health, needs careful consideration. The homemaker whose feet hurt because her shoes are poorly fitted and not suitable has a difficult job.

As each homemaker works toward developing her personality, she will profit by keeping in mind the following thoughts suggested by Marshall Fields of Chicago as being worthy ones to remember:† The value of time, the success of perseverance, the pleasure of working, the dignity of simplicity, the worth of character, the power of kindness, the influence of example, the obligation of duty, the wisdom of economy, the virtue of patience, the improvement of talent and the joy of originating.

Personality is that which distinguishes a person and makes him stand out as different from someone else. It radiates when one has a natural, easy, unafraid and alert manner, a pleasant, happy disposition or outlook, a fresh, well-groomed appearance, a costume which emphasizes desirable features and good posture. The personality of the homemaker is reflected in the home and community. The stability of the nation depends on the security of the home and community.

*The American Soroptomist.

†Published in *National 4-H Club News*, Chicago.

Opportunities for Youth

By Irvin S. Noall

Supervisor of Industrial Arts and Occupational Education, Salt Lake City Public Schools

THE question of "what one can use for money" begins early with children these days, but the question of what one can do to earn money and the larger question of what kind of a job to look for and where one can find that job are problems that worry parents and that become serious to youth about the time of high school graduation. It is becoming more difficult for youth to observe adults at work or to get miscellaneous job experience as a basis for the selection of a vocation. Also, the population has overtaken the undeveloped western domain, so that today the problem of surplus labor has become large. This creates another difficulty for youth; namely, that competition has become keen and only the best qualified get jobs.

The training of the new worker is now an important factor of cost, and the employer who sees the ultimate necessity of young people learning to work and who desires to help in the process is placed at a disadvantage by his competitor who takes the worker only after he has learned enough to become an asset. When children went to work at 14 or 15 years of age, often their earnings were only three or four dollars a week. Today when they demand twenty-five cents or more an hour and still have to learn the business, they are definitely a liability.

These problems of labor surplus, limited opportunities for work experience and observation, delayed employment, and demand for higher wages, have created a new situation which business and industry are not prepared to meet. Youth are becoming restless and discouraged, law enforcement agencies are much alarmed, and parents are justly concerned.

The answer is not to be found in more police officers, nor does it lie in more recreation centers, though these are an aid. Society, collectively and individually, must recognize the new situation and meet it in an intelligent way. Two lines of approach are open to us. One consists of the study of human wants and abilities to consume and the adjustment of production and distribution machinery to meet demands. When this problem is properly solved, it will become a relatively simple matter to lengthen or shorten the working day to effect a balance between more goods, more work and less leisure on the one hand; or less goods, less work, and more leisure on the other hand. This problem is now before us, but will hardly be satisfactorily solved this side of the millennium.

The other problem is that of guidance and training of youth to meet the new situation. The answer to neither problem is an end in itself but each will be an aid and a supplement to the other. Both problems are being attacked, and progress is being made in both fields. The remainder of this article will be devoted to the present opportunities and accomplishments for the guidance and training of youth. It is understood that this phase of the problem is not concerned with unemploy

ment, as such, but that it does offer a partial solution to unemployability.

The finding of the right vocation offers the first obstacle. Most people can learn to do a great many things reasonably well. The problem of which occupation to try raises three major questions. The first is the level of the job. Not all persons can reach the level of the professions. To attempt to do so means disappointment and sorrow for those not fitted. Also, it is a human waste when talented people content themselves to work at menial tasks. One's job should be stimulating and call for the best one can do. Social position and unwise ambition of parents for their children cause the most serious errors in the level of vocational selection. Examples of this sort may be found in most families and in every neighborhood. It is better both for the individual and for society for one to be a good blacksmith or farmer than a poor lawyer or doctor.

The second error lies in the appraisal of special talents. It requires an exceptional voice and superior tone discrimination to be successful in music; if one lacks manual dexterity it would be folly to attempt dentistry, the machinist trade, or dressmaking; the shy person will encounter difficulties in salesmanship.

The third major error in vocational selection is to ignore opportunities for employment. During the past twenty years there has been a great increase in high school enrollment. The lack of work opportunities has led many to improve their time by attending colleges and universities. Often this is for culture and general education, but usually the student feels the need of a job and takes training for a profession before leaving. When less than eight per cent of our wage earners are now in the professions, it is obvious that the much larger per cent which goes to college cannot find opportunities in these fields.

Similarly, since the advent of commercial aviation, every boy aspires to be an aviator, or at least an aviation mechanic. A study of this field will show that there is not employment opportunity for one class of twenty students a year in the entire state of Utah. Training too many in selected fields results either in the student's moving out of the state or in his giving up his field of training and shifting to some other occupation which may or may not utilize the preparation received.

THE Vocational Center and Adult School in Salt Lake City are attempting to meet these difficulties by providing a counseling and training service. Hundreds of boys and girls in their late teens and early twenties have been helped to appraise their talents and abilities and to survey the employment opportunities in an effort to obtain occupational adjustment.

The previous school record is carefully studied in an effort to find elements of strength and weakness. Any employment experience is investigated for possible clues. Then a series of aptitude and occupational tests are given to determine as nearly as possible learning aptitude, motor coordination, finger dexterity, spatial relations, color blindness, emotional adjustment, etc. The resulting profile helps to see the possibilities of

the individual in relation to those of other people and is used as an aid in counseling the student in the interview which follows.

The number to train in any occupation requires careful study. To train too few may deprive someone of a chance to work. To train too many not only results in unemployment but also in the demoralizing of wage rates. To better determine numbers and other aspects of training, an advisory committee is organized which consists of representatives of employers, employees, and the school. This committee studies available data from the United States Census, the state employment office, and from employer and employee experience in getting jobs or finding qualified help. When the annual labor turnover is known, the number needed is not difficult to figure.

It would be an ideal situation if the needs of all occupations could be ascertained and training provided for every need. Where many workers are required, many classes could be established, and these could be located in several communities. Where very few are required it would be possible to provide only one class for a state, or perhaps one class for several states.

Naturally, occupations where demand is greatest are selected for the establishment of local training opportunities. It is contemplated that for 1939-40, Salt Lake City will offer day trade or pre-employment classes for carpenters, cabinet makers, millwork, machinists, auto mechanics, electricians, printers, sheet metal workers, plumbers, body and fender workers, upholsterers, stenographers, bookkeepers, and salesmen for store and specialty work. These and various other classes will be offered also in evening school for those who already have work. Similar opportunities, in lesser variety, will be provided at the Utah State Agricultural College and the several Junior Colleges.

In Salt Lake City, students who have been approved by the counselor and coordinator may enroll in suitable pre-apprentice classes where they are taught the fundamentals of theory and practice of the trade. The instructor is a practical tradesman selected for his superior character, personality, and standing in the trade. The training course is based upon a careful review of what the worker needs to know to get and hold a job.

It is anticipated that all students will be placed at the end of one year of training, but it is also planned that those who are not ready and those who cannot work for want of labor demand may continue into the second year or until such time as they are ready and are needed. This flexibility, together with the various precautions implied in counseling and acceptance, gives high assurance of employment to all who enroll.

It is not possible to teach all of a trade or to develop a high degree of competence in a school room. Judgment and skill are acquired in subsequent apprenticeship and in further technical training in evening school. To assure placement and progress of the learner after employment, school coordinators maintain close contact with the trade, advising with employers, observing employ-

ees, checking on the shortcomings of previous training, and advising on possible improvements. This close coordination of school and work and close follow-up and counseling of the young worker after training are the secret of the fine cooperation being received in Salt Lake City and will be found indispensable in any successful training program.

It is anticipated that boys and girls who have made a wise selection of a vocation and who have received training and work experience as outlined above can and should equal the best American and European craftsmen. They will know the *what*, the *how*, and the *why* of things. They will have an open mind, a studious attitude, and a capacity to adjust to the rapid changes in employment. They will soon be the backbone of American industry.

SINCE the economic well-being of both individual and state is tied up in the occupational competence of the people, and since competitive industry *will not* carry the burden of training and *cannot* do it effectively, it is fitting and proper that at least initial job training, as well as the subsequent technical training which may be required, should be provided by the public training agency, namely the public school.

The Federal Government made such a decision in the establishment of Agricultural and Mechanical colleges. In 1917 it began the policy of directly subsidizing vocational training on the high school level through the passage of the Smith-Hughes Act. This was expanded and enlarged in 1936 in the George-Dean Act. The State of Utah accepted these grants and made partial matching appropriations to further the work. It is still required that students contribute a share because of the limitations of tax funds. In Salt Lake City such fees for the day trade school, which operates five hours a day through the school year, is $30. The evening school fees are approximately seven cents per hour in addition to the cost of the supplies used.

That the public is responding to the opportunity is evidenced by enrollments. Many who attend trade classes move into the city or take room and board. Evening students drive to school from as far as forty miles and will not miss a session even though they have done heavy labor all day. A good trade school record is becoming the best recommendation for a job, and a good evening school record is the most effective recommendation for job promotion and security against depression unemployment.

The provision of opportunities for additional fields of training to meet the needs of youth and industry will wait upon public demand. If the people want and are willing to pay for more service, it is theirs for the asking. Their recourse will be demand upon local boards of education and the state legislature. We are beginning to learn that occupational training through the public schools, supported by taxation, is cheaper and better than can be had through private resources, and that counseling and training hold the key to the solution of one of the two great problems facing youth as they move into adult life and responsibility.

Help Our Missionaries

By Grace S. Colton

FROM observations in the Missionary Home and in the mission field we find that girls as well as boys are lacking in a knowledge of how to go about cooking a simple meal or washing a few clothes, the necessity of the daily bath and clean linen, and the art of making a bed and keeping a room in order.

Health is the most important factor in a missionary's career. Upon it everything depends. It is important that missionaries realize the importance of this and have a thorough knowledge of how to keep well. A clean and healthy body always gives spontaneous cheerfulness, joy, and a sense of well-being. One can think more clearly, quickly and deeply when one's mind and body are one with health. Goethe said, "What a man does not understand he does not possess." Self-possession is something of which no one can rob us. Therefore, if we have a knowledge of what we should do and what we should avoid in maintaining health, we possess, to an extent, that something which Christ spoke of when He said, "The truth shall make you free". Certainly we are free to enjoy a happy, rounded life when we have good health.

Because of illness, many of our missionaries are not doing as efficient work as they could do, and some have to return home. Now what could mothers do to assist their boys and girls before they leave home? They could advise them to take a course in school for a few months in the art of cooking, or teach them in the home how to cook simple, wholesome meals. Pros-

GRACE S. COLTON
Missionary Home Mother

pective missionaries should be taught how to select the right combinations of foods, so that the body will have the proper daily proportion of minerals and vitamins. One great difficulty is a lack of knowledge regarding the amount of each food to purchase for, say, two or four persons so that there will not be any waste. They should be taught that it is harmful to eat the same foods day after day without change and variety. For instance, one young elder was heard to say, as he came in from a hard day's tracting, "My stomach revolts against vegetable soup or pork and beans; that has been our daily diet for the last six months. What wouldn't I give to put my feet be

neath my mother's table and have a daily square meal!"

Often canned foods are purchased because they are cheaper than the fresh, are cooked, and easily prepared. However, we learn from those who have studied this important question that canned foods lose some of the food values. Heat in some cases has removed some of the nourishing elements. Fresh vegetables and fruits are more wholesome. In this day and age we can find fresh vegetables and fruits in the markets the year around, and on the farm they are stored in cellars. If a missionary knows how to prepare these, health is more assured.

Water is a very essential element of the body, and many of us do not drink enough of it. We should not depend on our thirst as an accurate guide. We should drink our daily six or eight glasses, or one glassful daily to each twenty pounds of body weight.

From another quarter we hear, "Oh, we have dandy, good appetizing meals. Elder X is a better cook than a woman. He sometimes threatens to let us go hungry if we do not take our turn, but so far he has been a good sport and cooked the meals." Elder X is an exception. He was a boy who had been taught by a wise mother that all honest work is honorable and that cooking, washing and cleaning are not sissy jobs.

MANY of the missionaries have to wash their own clothes while they are away, and they leave home without the slightest idea of how to go about it. We find this to be true because of a number of instances which have occurred in the Missionary Home. For instance, a number of elders decided to wash their soiled clothes. Without asking for assistance, they concluded it would be a simple task; they had seen their mothers doing the washing in the home, and it had seemed so easy just to put hot water in the washer and throw in the clothes. They proceeded to do this very thing. It was unfortunate that they had not observed that mother had always cut up the bar of soap, and that she had sorted the clothes. One boy suggested that they put in some soap; so a bar was thrown in, and then socks, colored pajamas, white underwear and white shirts were put in, all at the same time. The washer went merrily on for some time. Then it was opened, and they proceeded to take out the clothes. Nothing looked natural but the socks, and it was a sorry group of young men who asked what could be done about it.

The missionaries have to make their own beds and keep their rooms tidy. There is an art in making a bed, and it is a simple art that any boy or girl can master. We see some beds, however, where it looks as if the spread had been dropped from an airplane and had fluttered down and settled on top of the bed. Such a bed makes a room look very untidy. Shoes, suitcases, ties, etc., should have a place and be found always in place. A girl or boy is judged not only by how he keeps his room but by his personal habits and appearance. A daily bath is very essential. Missionaries are always walking, exercising, attending meetings, getting warm and perspiring, and a bath is not only refreshing but invigorating. A clean body, fresh

linen and cheerful surroundings result in self-respect.

In one of the missionary groups, one of the elders could cook a meal and was proud of it, could do a washing equal to any woman and tidy up the washroom afterwards, putting everything in its place. Also, he displayed with pride a pair of socks he had darned. His mother had provided him with a sewing kit, thread, needles, buttons, scissors and a large black satin apron to wear when at his work. He is going to enjoy his mission for his body will be kept well nourished, and he will not worry about doing the little essential tasks that come each day.

A young woman who had been doing splendid work and was very happy and had written enthusiastic letters to the home folks, later began writing discouragingly, and her mother asked why the change. A letter came back telling about her new companion. This companion had refused to take her share of the duties about their small apartment, and she was very untidy and unclean about her person. She would leave things all about the place and sleep beyond the time when she should have been about her tasks. Wherever this girl went, she made it unpleasant and embarrassing for her friends and companions. She had not read, perhaps, what the Prophet Joseph Smith said: "Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated."

WE do feel, we missionary mothers, very proud of these boys and girls and want to do the things that will help them most in caring for their health and well-being. We have faith in them, and we must teach them to have faith in themselves.

No one else can breathe for us. No one else can keep our heart beating. We must eat nourishing food and digest it ourselves; and because we must do these and many other things ourselves—things no one else can do for us—it is necessary for us to have faith in ourselves, faith in our capacity to go on until the work we have to do is done, ever mindful that everything we do, or shall do, is motivated by religious faith. We should never exist an hour without exercising it.

Faith gathers up life, pulls it together and gives it direction. Let our boys and girls possess knowledge of important useful things and always remember the prayer of a good man who said, "Eternal Father, who has equipped the arsenal of our souls with weapons which we have barely used, forgive us all and send us out to walk more intelligently and powerfully by faith."

Prove Me Now

By Marguerite Johnson Griffin

IT was Saturday night and pay day, but Bruce Boynton's face bore no signs of joy and pleasure at his home-coming. Despair lay upon his features making worry lines into deep furrows. He had no kiss of greeting for his wife, and he passed his little six-year-old son, Bobbie, without a word or a touch. The little fellow's smiling face lengthened, and he stood speechless in wide-eyed amazement, silenced by the austere expression of his father. Something was wrong. Even a child could feel that.

Alice, the mother, waited too. She understood the despair which so often gripped her husband's heart. It was financial problems, a diminishing salary which was becoming more and more difficult to expand over their needs. If only Bruce had the Gospel for comfort at times like these. That was the thing she always felt, for to her it was a bulwark, a refuge, in which she became refreshed and made more able to cope with her problems. But as yet Bruce had never seen fit to join, though he studied and knew the doctrines as well, she felt, if not better than she. Perhaps some day—

Her eyes were silently watching every movement. Every pay day was very similar, except that the man's discouragement deepened. He pulled forth two wrinkled ten dollar bills from one pocket and placed them on the table. Then from another he extracted several slips of paper which he threw in a crumpled heap beside the money.

"There's a light bill, a gas bill, a statement from the doctor. There's the bill for the wood, and the rent is due in a week," he said bitterly. Then he laughed ironically.

"And there's two ten dollar bills. Stretch them over if you can. However, you must remember they're just paper, not rubber."

"Don't, Bruce," cried the woman, putting her arms warmly around him. "We'll get by. It'll take care of the lights and the gas. I saved some out last week to apply on the wood, and I think with that we'll have enough. Next week we'll pay the fifteen dollars for rent, and the following week we can pay the doctor five. We'll get by."

Bobbie had slipped quietly and unnoticed into the next room.

"But who wants to get by?" thundered the man. "We want to get ahead."

"Everybody's in the same boat, Bruce. It isn't just us. If it were, we might complain. As it is, we've got each other and Bobbie."

"Bobbie! Where is the kid?" the man remembered suddenly. "I forgot all about him."

"Here I am, Daddy," the child said seriously. "Here is a penny. I couldn't make any more come out of my bank, but you need some money, so I want to give you a penny, 'cause I love you so."

The little boy's devotion completely softened the man's heart.

"Bless you!" he said, and crushed the small boy to him.

"Here, Daddy, take it," insisted the child, not to be put off.

Such unselfishness and thought-

fulness were overwhelming to the man. Such a noble, manly little son he had! The father held him back at arm's length and looked proudly at the solemn little face whose earnestness could not be denied. Such generosity was a priceless thing and should be cultivated.

So accepting the copper piece he said, "Thank you very much, son."

It was one of life's exquisite moments, and the mother, watching, read the loving desires which filled her husband's eyes. She knew what he was feeling. She knew how he would like to be able to lay the good things of the earth before this child's feet and her own as well. She knew the frustrations which rose up to torment the man's soul. What chance did a man have today to build up a heritage for his family?

"Dear Bruce!" thought the woman. "If you could only see. If you could only know that there is a gospel which provides for mankind a heritage which is above all price, and in which both rich and poor have equal chance. But the pain which was filling her husband's eyes now was more than she could bear, so she severed the tension abruptly.

"Get ready for dinner," she urged them, forcing her mind and her attention to return to the preparations for the evening meal.

Bruce went to the bathroom to wash and clean himself up. He carelessly laid the penny upon the window sill, while the incident slipped from his memory as his problems crowded in once more upon his attention.

EARLY in the evening, shortly after Bobbie had gone to bed, two Ward Teachers called at the house. This was an unusual occurrence for a Saturday night, but they had been asked to fill out some ward membership survey cards, and they were trying to get their task completed in order that they might hand the cards to the bishop the following day. Brother Martin and Brother James were very surprised to find that Bruce Boynton was not a member of the Church, and they said as much.

"For a non-member, you are outstanding in your attendance at meetings. You seem to be one of our old stand-bys. You attend every activity. Surely you are planning shortly to join our ranks?"

"No-o-o," Bruce drawled slowly. "I have no such plans as that. Alice enjoys her meetings. I have no church of my own, so I enjoy going with her. But I think it's best to leave things just as they are."

Brother James, the elder Teacher, now assumed the role of spokesman, and he voiced a question which on some occasions might seem very blunt, but his voice was gentle and earnest.

"Do you believe Mormonism to be true?"

"Of course he does," Alice answered eagerly. "He's read our doctrines from cover to cover." She turned her clear, studious eyes full upon his face. "You do believe it, don't you, Bruce?"

The man smiled affectionately up on his wife.

"Well, in a way perhaps I do. Yes, I do believe that it has the most to offer of any church."

"Then why," persisted Brother James softly, "why do you not embrace it?"

"Oh, I don't know," shrugged the man.

"Yes, you do," insisted the elder Ward Teacher. "There is something about it which bothers you. Perhaps we can help. Tell us what it is."

In the presence of this gentle earnestness Bruce could no longer envelop himself in self-restraint.

"Very well," he said. "I doubt if you can help me, though. You see, I've read everything on it that I can find, but I still can't swallow the doctrine. And I want to believe it, too!" The man's voice was strangely tense. "I do want to believe Mormonism! There is no use for me to join if I can't live it, and I'd *like* to be able to live it as my wife would have me do."

The room was silent while all waited for Bruce to continue. Alice's eyes were fastened anxiously upon her husband as if the very fate of her life hung in the balance.

"But there's one thing I'm not converted to, and that is the payment of tithing. I figure if I can't whole-heartedly accept that, I had better remain a non-member than become one of those members who must constantly be admonished to do his duty."

"I see," mused Brother James. "That is a very honorable attitude, but what is there to tithing that you can't accept?"

"Everything," answered Bruce with spirit. "I make only $20 a week. That is not enough for a man with a wife and child to live on. It is only because of Alice's careful management that we have as much as we do. We get by. But there are doctor bills which have come along in the seven years of our marriage which we have never been able to keep up with, and other bills which we have had to pay by small installments, just as we can. Don't you see? We don't make enough to cover everything as it is. Therefore, I can't see how a just God would demand ten per cent of that meager income from us. Why, that would be two dollars a week, eight dollars in a month, more than we are ever able to pay all at once on our doctor bill. We couldn't manage. It would be impossible."

Alice looked expectantly at Brother James. If only he could say something to convince her husband, how willing she would be to try to manage on the smaller amount. She had told him all too often, but he had only kissed her brow and insisted that a just God would not expect it of her, that she had to do without enough as it was.

Brother James was speaking again, very gently.

"Perhaps it might seem so in the light of cold reasoning, but we must not fail to remember that it is a commandment with a blessing, you know."

"I know," Bruce countered quickly. "I can quote it: 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' Brother James, you can tell me nothing about it that I do not know. I know what it is, how it was substituted in these latter days for the United Order which was first prac-

ticed in the early days of the Church. I have spent hours, days, trying to understand it."

The man ran a large hand through his hair as if the thought wearied him.

"But so far I cannot accept it. What does money mean to the Lord? He with His power does not need it when the whole earth is His already, when the elements themselves would obey the command of His words—"

"You have such faith in His power," murmured Brother James softly, "yet you cannot accept His words that blessings will be returned to you an hundred fold?"

"Do you think," Bruce argued quite heatedly, "do you think a Supreme Being like God would treat man so like a child as to say: 'If you pay Me this money, I will give you blessings—'?"

"But man is, after all, only a child."

"Granted. But the whole thing seems based on superstition to me. The Perfect Father would not bribe His children. The Perfect Father would not accept pennies from His impoverished children, for our dollars must be as paltry to Him as our children's pennies are to us."

Elder James' lips refrained from further argument, and disappointment laid its hopeless blanket about the cold shoulders of the young woman. It was hopeless, utterly hopeless. Bruce would never see the light. It was hard to shake off the despair which had come once more from the shadows of her aching heart. So, shortly after the visitors left, she said she was tired and went to bed, because she needed to cry a little, and in the darkness Bruce could not see. He, too, was glad to have her retire, for then he could let his face relax with the weariness and despondency which he was too exhausted to hide from her penetrating eyes any longer.

IT was quite late when the man finally bestirred himself and went into the bathroom, as was his nightly habit, to scrub his teeth. And there he saw it again—saw upon the window sill the small round copper penny which he had placed there so carelessly a few hours before. Automatically he picked it up, fingered it a moment, while he thought lovingly of the small blond boy who had bestowed it so whole-heartedly upon him. Then his steps moved into the living room, and he went up to the mantle where stood Bobbie's small penny bank. It was a very cheap little metal bank, and the paint on it was scratched by the hard usage of childish hands. Without hesitation he placed the coin over the slot. Then he separated his fingers and the penny dropped into the bank with a clink which resounded throughout the still room.

There was something joyous in the ring of that clink! Something so resonant that it sang into his very soul! It set his heart hammering with jubilance. It set his pulses racing. It set his mind free, and it drew away his blindness. Now he could see the thing which had troubled him. Now he knew and understood.

"Indeed we are as little children," he thought, "even as Brother James said; when we pay tithing our good Heavenly Father eventually slips it back into our penny bank

even as I slipped back the penny which little Bobbie so generously gave me. There is no superstition about it! It is reasonable! It is natural!"

His soul sang within him.

"Prove me now, herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing!"

The words raced through his mind as though borne on a breeze which was sweeping away all ugly doubts and fears.

"I do not need to prove Thee, Heavenly Father," he prayed. "I *know* now. I understand how it is. I thank Thee."

The next evening after sacrament meeting Bruce said to Alice, "Wait a moment. I have something to see to."

She watched him go toward the Ward Clerk's desk, and she wondered what his intentions might be. Slowly she followed him and arrived at his side in time to hear him say:

"Two dollars tithing for Bruce Boynton."

The Ward Clerk had been busy writing numerous receipts as the tithe payers had encircled his desk after meeting. He had been writing and receiving money so fast he had scarcely looked up at any of the contributors, contenting himself by speaking to them with head bent over his work. But now he paused suddenly and raised his eyes.

"Brother Boynton? And you're not a member—" he breathed, while a wave of radiance swept over his features.

"But I will be as soon as it can be arranged," Bruce promised.

The Ward Clerk rose to his feet and clasped the man's hand.

"Congratulations, Brother!" he said earnestly. "May the Lord bless you and your wife!"

Alice was now at his side, and her small hand had crept into her husband's free one and lay there quivering with an uncontrollable joy. She could not speak for her soul was so full, but her thoughts winged a grateful prayer:

"Thank you, Lord, for this blessing which is so great there is scarcely room in my heart to receive it!"

"THE supreme benefit of tithing is not the money it brings to the church. It is the joy, the contentment, the individual personal happiness it brings into the daily life of the tither. To these the money standard does not apply. They can be neither weighed, measured nor counted, yet these and not the money are what God cares for. His glory is enhanced by the happiness of His children."

Grace Abbott

By George Gardner

"The golf links lie so near the mill
That nearly every day
The laboring children can look out
And see the men at play."
—*Sarah Cleghorn.*

STUDENTS of history are quite agreed that one of the greatest contributions of Christianity is the better life for women and children. The Master said that He came to this world that we might have life more abundantly. In the light of this truth, Grace Abbott has been one of America's foremost crusaders for Christianity and has rescued for women and children many of those things Christianity wishes for them. Women and children should know something of this great woman who has secured for them an increased part of the blessings of life and has shielded them from many of the hardships. No advancement in civilization stands more to America's credit than the improved condition of its women and children.

Miss Abbott's early education was secured in Grand Island, Nebraska. This was more than a school education in the common sense of the term. She secured an education in justice, for at that time her father took part in some of those early social movements that secured more of the benefits of modern progress for the common people.

As a girl, she went to the little red school house; as a young lady, to Grand Island College and the University of Nebraska, and later she attended the University of Chicago. There, in the school of political science and law, she laid the foundation of a career which enabled her to protect the rights of innocent people. While in Chicago, she was attracted to Hull House where she became acquainted with Jane Addams and Julia Lathrop and their great humanitarian work. Here Miss Abbott with her legal knowledge was largely responsible for the organization of the Immigrants' Protective League. This Organization was one of the first to protect immigrants from unscrupulous people. These she has described in her book, *The Immigrant and the Community*.

Later she became Executive Secretary of the State Immigration Commission of Massachusetts and also of Illinois, where she continued to be a friend to strangers in a strange land. This Organization not only corrected many grave wrongs, but it did much to advance Americanization work.

Her training in Chicago, both at the University and at Hull House, was important in the life of Miss Abbott. Her scholastic training enabled her to work efficiently and effectively; her contact with Hull House stimulated those humanitarian traits that gave her the driving force and the spirit of a crusader. It was here that she first directed her efforts toward the problems of child health and child labor, the fields of her later greatest usefulness.

THERE are no subjects in all America on which public opinion has changed more than it has

on the problems of child labor and child health, and Miss Abbott was a central figure in this educational campaign. This educational work required a tremendous amount of time, work, patience, wisdom, and cooperation; it required integrity and sacrifice of many of the personal things which give flavor and richness to life.

Through the efforts of Miss Abbott and her associates, the National Child Labor committee was formed in 1904. In 1909, President Roosevelt called the White House Conference and recommended the establishment of a Children's Bureau in the United States Government. This bureau was created in 1912 by an act of Congress and was authorized to investigate and report upon all matters pertaining to the welfare of children among all classes of our people. This was one of the first public agencies in all the world given the responsibility of supplying facts with reference to child life as a whole and is one of the most humanitarian movements since the beginning of the Christian era. The Bureau disclosed facts at once to show that the death rate among children and mothers was disgracefully high. It called attention to the seamy side of efficiency in business that led to the use of women and children as though they were machines. Miss Abbott saw the tremendous cost of that type of efficiency and knew that none can escape the harmful effects of such treatment of women and children.

In 1917, Congress passed the Child Labor Law, and Miss Abbott was chosen director of the Child Labor Division of the United States Department of Labor. This was a position of great advantage, for it enabled her to see even more clearly the situation of children.

She found associated almost everywhere poverty, child labor, illiteracy, illness, misunderstanding and delinquency. She saw that the cost of widowhood was being borne by little children. In 1920, more than a million children between the ages of ten and sixteen were being employed in the mills, in the factories and in the fields. She realized that this was a great waste of youth and a great cost to the nation in spiritual power.

Her position placed her in close touch with the strong advocates of the Child Labor Law in the states. These persons she enlisted as her allies in an educational campaign for a better life for children, which has gone steadily on.

The declaration that the first and then the second Federal Child Labor Laws were unconstitutional must have been a severe blow to Grace Abbott. A lesser stateswoman would have given up the fight. Not so this great champion of childhood; with increased energy she struggled anew for a constitutional amendment. Though the Child Labor Law has not yet been ratified by all of the states, the work of Miss Abbott and her associates, for she did not work alone, has borne good fruits throughout the land, and women and children everywhere have reaped benefits. Many fine state laws have grown from the good seed sown in the campaign for the National Child Labor Law. Provisions for safeguarding the health of children, care for dependent and neglected children, increased recreation facilities, greater efficiency in prevention and correc-

tion of juvenile delinquency, increased school attendance, and other equally important things have grown from the crusade of Miss Abbott and her associates; they accomplished indirectly what they appeared to fail to do directly.

Regarding her work in the interest of children, Miss Abbott said of herself: "Sometimes when I get home at night in Washington, I feel as though I had been in a great traffic jam. The jam is moving toward the hill where Congress sits in judgment on all the administrative agencies of the Government. In the traffic jam are all kinds of vehicles moving up toward the Capitol, all kinds of conveyances, which I have not even the vocabulary to describe. But they all finally reach the hill, and they make a plea that is a very old plea. The Army says to Congress, 'Give, lest you perish,' and fear as a motive produces results on a scale which leaves the rest of us feeling very envious of the kind of eloquence the Army and Navy command. . . .

"I stand on the sidewalk with a great deal of timidity watching it become more congested and more difficult, and then because the responsibility is mine and I must, I take a firm hold on the baby carriage and I wheel it into the traffic. There are some people who think it does not belong there at all; there are some people who wonder how I got there with it and what I am going to be able to do, and there are some who think that the baby carriage is the symbol of bolshevism instead of the home and the future of America. . . .

"They call me impatient, perhaps I am.

"I've said again and again, the only time we can save the babies who are going to die this year is this year. If we wait until next, they will be dead. The future rests in the hands of the children of today. What we do for them now is going to determine not only the future of the United States but the future of the world."*

MISS ABBOTT was appointed chief of the Children's Bureau, United States Department of Labor, in 1921. In 1923, she served as unofficial observer for the United States on the advisory committee of the League of Nations on traffic in women and children. Just five times in the past half century has the National Conference of Social Work elected a woman as president. Miss Abbott was one of these; two others were Jane Addams and Julia Lathrop, her beloved associates.

In 1931, a national poll chose Grace Abbott as one of America's twelve most distinguished women.

In 1934, she resigned her position as chief of the Children's Bureau to become Professor of Public Welfare Administration in the School of Social Service at the University of Chicago, a position which she held until her death.

June 19, 1939, saw the passing of a wise leader, a woman trained in handling social problems with foresight and balanced judgment. Her service in the field of public welfare is characterized by concentration upon the problems of children, entitling her to her position as one of America's most distinguished daughters.

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*From *Adventurous Americans*, edited by Devere Allen and published by Farrar and Rinehart.

The Relief Society and the Welfare Plan

By Ezra C. Knowlton

"She had an understanding with the years:
For always in her eyes there was a light
As though she kept a secret none might guess—
Some confidence that Time had made her heart.
So comely did she bear the weight of pain,
With such serenity accept the joy,
It seemed she had a mother love of life.
And all the days were children at her breast."

—*Scudder Middleton.*

THE inauguration of the Welfare Plan by the General Church Authorities three years ago found the Relief Society ready and prepared to fulfill its very important part. Sustained by a background of nearly 100 years of continuous and illustrious history in the field of true Christian service, it stood ready to begin this new and important activity.

What a remarkable background of preparation it has had, which might be divided into four great epochs: First, its birth unto a people struggling for recognition and the right to organized existence in the world. Its early years were tested in the crucible of persecution, mobbings and drivings. Second, its coming into maturity during that eventful pioneer period when the people, though separated by kindly distance from human foes, were called upon to make almost superhuman sacrifices against nature's relentless forces. Third, its important years of preserving and upholding the high standards of womanhood during the period of the coming of economic security and comparative popularity accompanied by the disintegrating elements of spiritual and moral breakdown which always follow. Finally, our day, when it has been marshalled into the great and complex field of social service in the whirl of a confused economic world, where, in the midst of plenty, want, suffering, frustration, and discouragement stalk the land.

From the beginning the Relief Society has been committed to a two-phased mission, representing the loftiest heights of Christian idealism —a mission first of relief to the poor, the orphan, the sick and the needy; second, and of great importance, a mission of spiritual support and uplift to the discouraged, the wavering and the tempted. Never failing, never flinching, this great Organization of women has kept aloft its noble banners through the colorful vicissitudes of nearly one hundred eventful years.

In the days that are ahead, as this great Church Welfare Program unfolds and vastly greater opportunities and like responsibilities appear, the women of the Church of our day should ever keep in mind the glory of that background and, sustained by its power and stimulation, meet the new challenge.

In order to combat effectively the

complicated and serious economic and social conditions existing today, the Church Authorities called into the field of social service, or social welfare, all the great forces of the Church organization for an attack upon all fronts. Without a fundamental change in organic form, this undertaking has been launched with closely coordinated organization between the various Priesthood quorums, the man power of the Church, and the Relief Society, the woman power of the Church. This has extended from the head down through the stakes and wards.

The Regional Unit

IN order to group the stakes of the Church into units, in so far as possible, of economic self-sufficiency, Regions were created, the Salt Lake Region being typical. This Region comprises sixteen stakes located in Salt Lake, Davis, and Tooele Counties and contains 143 wards and branches and approximately 120,000 Church members.

Presiding over this large unit is a Regional Council, consisting of stake representatives from each of the following groups:

Stake Presidency
Bishop's Council, Chairman of
Relief Society Presidency
Male and female Work Directors
Agricultural Committee
A Regional Co-ordinator acts as executive officer.

For efficient correlation and stimulation of activity, monthly Regional meetings are held at which, after a short general session, intensive, well planned departmental sessions are conducted by the five groups above named. Important plans and programs, requiring time and special study, such as various agricultural, fruit and vegetable canning projects, group hospitalization, general housing and temple apartment-housing plans, the production of meat, dairy, poultry, cereal, soap, and wood products, and other project activities are assigned to quorum, ward, stake and Regional committees. Serving on these are men and women especially trained in each field to make thorough investigations and reports.

The important policies and programs adopted by the Regional Council are carried by spoken word as well as by written proceedings back to stake and ward welfare units for placing into actual operation.

Economic Self-Sufficiency

IT is fundamental that in order to efficiently realize the objectives announced by the Presiding Authorities of furnishing life's vital necessities to the needy faithful members of the Church and employment to those otherwise unemployed but able to work that, up to the very limit of the natural resources of our land, we must produce within the Program those elements of food, clothing, fuel, and shelter which are needed. Projects are, and must continue to be, put into operation that will produce these things. "Program Produced Commodities" must be the slogan. The Program Produced Commodity index must be raised higher and higher in order to accomplish the twin vital aims of furnishing employment and achieving, as nearly as possible, economic self sufficiency within the Program.

It is readily seen that in order to carry on a complete program as out

lined, in our present-day world of economic confusion and uncertainty, there must be brought into action all those elements of production, distribution and consumption of the necessities of life which characterize our complex social and industrial life. In order successfully to do this all the quorums and organizational power of the Priesthood of the Church must be called upon.

The Mission of the Relief Society

WITHIN this complex social welfare program, the work, the mission, of the Relief Society is undiminished. It is enlarged in scope and effectiveness. Its work, intelligently co-ordinated with the Priesthood agencies of the Church, places in its hands new tools, new aids, new powers. It is responsible for searching out and investigating all cases of need and correlating this work with other existing agencies; for the preparation of carefully and intelligently considered family budgets adapted to each case at hand; for planning food and clothing projects as required; for the important mission of teaching mothers in their homes thrift and the conservation of family resources, and the thousand other large and small things which make up the art of true Christian homemaking and which only a woman's hand and a woman's heart can accomplish. All these are just the temporal services to which must also be added the larger service, that of looking after the spiritual welfare of the women of Zion. And so the Relief Society, as a most important agency in the Welfare Plan, arm in arm with the Priesthood of the Church, will go on and on to greater destiny.

"Some there be that sow the seed and reap
the golden grain;
And some there be that buy and sell, and
find therein their gain;
And some do build with skillful craft; and
some with curious art
Do paint or carve; and some do sing. So
each doth do his part.
And some there be—most blessed these—
to deeds of mercy given;
And some do heal the sick, and some do
lead the way to heaven."
—*Sarah Louise Arnold.*

THE BURNING BUSH

By Olive C. Wehr

God spoke to Moses
In the burning bush long ago,
And now each autumn
I think each flaming bush aglow
A memorial stands;
And in it God's whisper low
The waiting heart commands.

Good Taste in Home Decoration

By I. A. Fisher

SINCE the beginning of time, man has been the victim of his environment. His limited knowledge left him helpless against the overwhelming forces of his surroundings—forces over which he had no control.

For his first shelter, man utilized caves formed by Nature or those made by wild animals. Later, bamboo, grass, or skins (whichever was easiest to obtain) served as his protection against his enemies. With man's gradually widening vision came the use of clay, cloth, and stone; following these came lumber, glass, and paint, bringing with them the first degree of individuality and the first semblance of civilization. But always limited materials, slow transportation, climatic and social conditions controlled him. If his social life was warlike, his home became a fort. When it was restricted to frontier isolation, his home became a storage and manufacturing center and, at times, a shelter for his livestock. With the advent of the industrial age, his home often became a crowded hovel in a near-by tenement.

Within the last few years, man's emancipation has been phenomenal. Fast and inexpensive transportation has brought the products of all the world within his reach. Chemistry and science have provided innumerable new materials for him to choose from, as well as hundreds of wonderful conveniences for his enjoyment, so that today he stands ready to build almost as he pleases, the only force controlling him being his own good or bad taste.

For ten years following the World War, 1919-29, there was a comparatively fast growth of ideas and technique among the world's leading designers, particularly in America, Sweden, and Germany. Through experimentation and exchange of ideas and information, they developed an entirely different approach to designing. They were unanimously convinced that copied designs were inadequate for our times, since earlier designers not only lacked the technical knowledge, materials, and tools of today, but their creations were always the result of some personal like or fad, rather than that of applied fundamental rules of art. They definitely felt that almost all decorative objects then in use were in reality historic pieces that belonged in museums rather than in the homes they were in. So they began what will be, no doubt, the most beautiful and important period of design in history.

This new modern designing was so drastically different that it was impossible to imagine it receiving general public approval. Since it would not mix with existing designs and large scale changing being impossible, it received only mediocre acceptance.

To make matters worse, many inexperienced, insufficiently trained designers flooded the market with poorly designed articles, which were accepted by most people as fads. And although designers, manufacturers, and distributors were wholeheartedly enthusiastic, sales were slow and tremendous losses were incurred.

In their fevered attempt to find what the public wanted, period in

Simplicity, harmonious lines and balance are represented in the above picture. While most of us cannot build new homes or completely refurnish our present ones, this picture suggests the beauty that is achieved through unadornment and proper arrangement. The plain mirror above the fireplace, reflecting the opposite side of the room, gives an impression of spaciousness.

fluences were again resorted to, and we had another series of bad designs taken from the Directoire, Renaissance, early American, and Swedish periods. While these were modified and much better looking than their earlier appearances, and while they partially fit into the existing decorative schemes, they still were and are revolting to the artistic mind.

MODERN design has such power and value that it will continue to grow. Each day new streamlining will be applied to modern living. A greater appreciation of art, beauty, and simplicity will grow until finally everyone will be freed from these age-old atrocities.

The basis of modern design is simplicity—in fact, it is the basis of almost everything we do. For years, men have preached that simplicity is the secret of all success in life, but only recently have they applied it in any degree to their daily life.

One of the fundamental rules of modern design is that of Variety, achieved through contrast. The rectangle is more interesting than the square. The uneven sides of a rectangle produce contrast, while the even sides of the square give it a monotonous appearance. The problem of variety in design is to obtain the proper balance: A house can be too tall or too squatty for its width, windows too large or too small for a room, colors too numerous for a pleasing effect, and so on to the very smallest detail.

In planning a house, it is important that wall spaces are not broken with too many recesses, too few or too many small or even areas, wall niches, small windows. For a simple illustration: If one wall is to be broken up into three areas, the center one for a fireplace or bookcase, it should take approximately 50 per cent of the space, with each side

space about 25 per cent. If it is to be broken into two areas, one should be 60-70 per cent and the other 30-40 per cent, according to the spacing on the other three walls. Countless homes could be improved immensely by enlarging one window, filling in a window, wall niche, transoms over doors, or removing wall lighting fixtures so that proper contrast of wall spaces would result. The good taste or ability to determine the proper amount of contrast is inherent in most people. Those who do not have it can easily acquire it by a little observation and study.

Multiplication of this rule of contrast gives "Variety", which is the relationship of groups and series of groups to each other.

The second principle of design is Harmony of Line. Just as a rectangle is more interesting than a square, so a circle is more beautiful than a square. The lines of a square meet in direct opposition at the corners, while the circle flows in one continuous and harmonious sequence. It is this principle that accounts for the sweeping lines of modern streamlining, for the popularity of round mirrors, for cornerless modern furniture.

In the function of these two factors of design—Variety and Harmony of Line—we encounter a third principle called Balance. Balance determines the relationship and proportion of mass to space and can be achieved in four ways. First and simplest is a symmetrical balance. This is the use of equal mass or masses on each side of the center. The second is an informal balance, achieved by two small masses balancing a large mass, such as a small window and door on one side balancing a large window on the other. Third is the balancing of a large light mass by a small heavy mass, such as a spot of bright color balancing a large pastel area. The fourth is off-center balancing, or the moving of the fulcrum. This makes possible the balancing of a small light mass with a small heavy mass. For instance, the roof of a house may be equally important with the walls; but inside, the upper two thirds of a room is less important than the bottom third. Under this rule, three times as much mass can be crowded in on the lower third of a room because of the optical off-center.

In approaching the problem of decorating a room, the total area called "volume", should be considered in its relationship to the "mass" (furniture) and "space" (where there is no furniture). The different shapes that the mass takes are called "forms". Where form, mass, and space have the proper relationship to each other and to the volume then a pleasing appearance result that conforms to the principles of art.

Things to be avoided in planning a room are: A vacant appearance (too little mass), a crowded appearance (too much mass), a spotty or monotonous appearance caused by too many pieces the same size, too many horizontal lines, bad grouping of pieces too near the same size or contrasted too much in size.

If these problems are eliminated then one has only to choose the forms, textures, and tone values to express his own taste or personality and to have a perfect modern home

Grand Lady

By Elinor B. Allen

MARTHA MEIKLE pushed her heavy body through the shoppers on Second Avenue, droning "*Chronicle — E v e n i n g Chronicle*". Her strident voice cut through the street noises like a fog horn. "All about—" What was that about the eye doctor now?

She stopped short to read the story, the crowds veering sharply from her bulk to the right and the left. The wind tore at her straggling hair, flattening the graying curls against the scars on her cheek. Then her keen eyes softened into concern as she tried to span the two blocks that separated her from blind Johnny Carter. She plunged crossways through the traffic, not stopping till she stood by the rough box that held his papers.

"Are you calling your headlines, like I said, or just mooning about that girl again?" she scolded, to hide her worry. Her hand rested on his shoulder for a moment. "And don't forget, you'll be having dinner with me tonight. It'll be mulligan stew and served hot, as it should be."

Later in the evening, when the stew had been eaten and the pair of them were resting comfortably, Martha told her big news.

"I'm going into the magazine business, Johnny," she said. "I've spoken for the Hole-in-the-Wall, that bit of a place down on Post Street, with the sliding windows. I'll have candy and gum, too. It's $800 I have in the savings, to begin with."

"I've no doubt it will be a success," he answered heartily.

"Martha," he asked suddenly, "what do you look like?"

Martha's hand flew to cover the dark scar on her cheek. Even yet, she could not bear the memory of what that scar had cost her. A chilly evening, and two lovers sitting together. She had jumped up to prepare a bit of lunch and in her confusion had poured gasoline into an oil stove. There had been an explosion and wicked flames had licked her face and hands with disfiguring tongues. Never would she forget that the sweetheart who had loved her beauty so much had later been driven from her by the sight of the scars he could not look at.

"Oh," she said, "I'm just a wind-roughened woman with the strength of a man."

"But your eyes must have some color," Johnny urged, "and your hair."

"Eyes, 'blue like the flax' "—the phrase came unbidden out of the past. "Hair, brown, and fuzzy sometimes," she humored him.

"Too modest," he scolded. "I'll finish: Cheeks like roses, skin like flower petals, hands capable and kind."

She closed her fingers to hide the scars. Why was it that men must always have beauty?

"I would paint your picture if I could." There was bleak longing in his tone.

"Yes, and it would end up in being a cartoon, I judge." Her voice changed. "Talking about eyes, I was reading about some famous eye doctor right here in the city. Maybe he could help you. Johnny, you must ask him to try."

But Johnny shook his head, his

face drawn with discouragement. "I did try, from one end of the land to the other, till my money was all gone. It's no use."

"But this one might be different," pleaded Martha. "And—and, what about that girl?"

"She stopped caring long ago. We broke off entirely."

"And what did you do that for?" demanded Martha indignantly.

"Because it was the only thing to do. There's quite a difference between being a successful artist and a —blind beggar," answered Johnny.

Martha nodded. Scars for him, too. But all she said was, "So I suppose she married someone else and lived happily ever after, worse luck to her."

"I don't know," dully. "She went traveling with her aunt. That was three years ago. Well, good night." He arose abruptly. "I don't know how I would fare if it were not for you, Martha."

"Wait a minute, Johnny. I still think it was your fault about that girl. And you didn't answer me about the doctor."

"It was not," he retorted, "and I'm through with doctors."

"But I'm not," said Martha to the empty room.

WHEN it came to doctors, there was only one Martha knew. She poured out her story to Dr. Davis as he bought his paper, and he scribbled something on a card for her, with an address. She lost no time in her search for the famous specialist, but it was after five when her solid feet took their way across the soft carpet of Dr. Tolman's office.

She held Dr. Davis' card before her like a charm, but she hesitated as she saw Dr. Tolman talking to a very lovely girl.

"The doctor's sweet on her," Martha decided. "And I don't blame him, though he seems a bit oldish for her."

As the girl smiled and left the room, the doctor swung around, and the atmosphere grew icy as he tapped the desk with Martha's card.

"Your errand?" he asked crisply.

Martha gulped and told her story. He was utterly bored. Sorry, but his calendar was too full now.

Her heart sank, but she must make one more effort. She planted her broad hands on the smooth desk. He saw the scars and winced. Immediately she folded them in her lap.

"I didn't mean to do that," she said. "I hate them, too. They lost me a lover. And Johnny's eyes lost him his girl. I was hoping you'd help him. I know about your skill. And it wouldn't be charity. Will you, please?"

He shook his head. Then Martha saw the girl beside him again, curious and interested.

"I heard you. Why don't you see this man, Chandler? I know you could bring back his sight. And think, if you could give back that girl to him!"

Martha held her breath while he considered her indulgently. "Well, we have to encounter a certain amount of this. At any rate, I'll make an examination. Bring the young man to the General Hospital at nine tomorrow morning."

JOHNNY scoffed at the idea. "So his girl thinks he can bring back my sight. But did he prom-

ise that?" he pinned her down.

"How could anyone promise that?" Then she flared, "but you're going to be there tomorrow, if I have to call the police to get you up."

Things happened so fast the next morning that Martha felt helpless for the first time in her life. They bundled her into a small waiting room while the examination was being made. Then came the doctor's decision to operate immediately. Then more waiting, while she twisted her hands in an agony of suspense. Suppose the doctor failed!

Then suddenly her spine prickled as she saw them wheeling Johnny, blanket-covered, back down the hall to his room. What had happened in that small, ether-filled room? Utter, stark fear took possession of her.

In the days that followed she hurried from paper selling to the hospital and back again. Dr. Tolman was cheerful but promised nothing. Johnny was tense and silent under the growing strain.

Once Martha blurted out nervously, "I know what—it's that girl. If we could find her."

"Never mind about that girl," said Johnny peevishly. "*If* I see again, that will be time enough to look for her."

Martha wiped her eyes with trembling hands. Why, oh why couldn't they know now whether or not he would have his sight again? "A miracle, a miracle," she whispered prayerfully.

The doctor hurried in, and Martha moved back to make room for him. She noticed with pleasure that the girl she had seen in the office was with him. Maybe she could cheer Johnny up.

"Either Dr. Tolman is highly pleased with what the examination shows, or else," thought Martha, "it's the girl."

"Tomorrow they'll come off, Carter," he said. "Then we'll know for sure." As an afterthought, "I've brought you a visitor—Miss Kennedy."

As the girl took Johnny's hand impulsively, Martha saw him quiver and straighten up in his chair.

"I asked Dr. Tolman if I might come," her lovely voice was filled with friendliness. "He is so proud of this case that I believe he thinks as much of his own success as of what it will mean to you."

Martha smiled at the doctor's pretended indifference. But what was the matter with Johnny?

"What is your first name?" he was asking.

"Nona—Nona Kennedy." She studied his bandaged features. A petrified silence followed, then a cry of amazement, "Johnny! Johnny! Blind! Oh, how long has it been this way?"

A kind of bewildered glory spread over Martha's broad face. Johnny's girl, at last! Breathlessly she listened.

"A year and a half, Nona, since I went into the dark completely. . . . I didn't want you to know."

"Not know? Why?" she demanded.

A warm flush was spreading over Johnny's face. "It wouldn't have been fair to hold you to a blind beggar," he said simply. "Everything I had went with my eyes—my work, my money, my future."

Martha leaned forward tensely.

"So that," said Nona, "was why you quarrelled with me!"

"I thought your Aunt Laura would explain it to you. I — I couldn't hold you to a promise that would have made you miserable for life." His voice was low.

Nona laughed hysterically. "So that explains Aunt Laura's generosity. A whole year of travel—to make me forget! And when I came home you had disappeared completely; traveling, too, someone said—and never a letter."

"Traveling, yes, from one doctor to another, until there was no more money and no more hope, and so, no more traveling."

"I'm glad I've found you again," she clung to him.

"Especially if I stay blind." He pushed her away. "Do you know what I've been doing this winter, Nona? Selling papers on a street corner."

Her lips quivered. "But after *this* you won't. He is going to see again, isn't he, Dr. Tolman?"

HER voice and manner changed suddenly. There was a strange troubled look in her golden brown eyes.

It was then that Martha saw how the doctor was staring at Nona, as if ready to burst. And at the same moment she saw the big diamond Nona was wearing on her left hand. Poor Johnny!

The doctor picked up his case. "Another twenty-four hours will tell the story," he said with reserve.

"You see, Nona," came Johnny's voice. "He promises nothing. But I would like to know—just in case . . . Are you engaged to someone else now?"

There was no answer. Martha came a step closer. She could see the doctor's hard eyes and Nona's flushing helplessness.

"Nona?" pleaded Johnny. Then, "Nona, Nona!" His voice rose frantically. "Are you there? Martha, has she gone?"

Suddenly Johnny sprang to his feet, jerking at the bandages. "I'll find out for myself," he shouted.

The doctor jumped toward him, pinning his arms down until the fit of rage subsided.

"It's no use," babbled Johnny incoherently, "and you know it, Nona. That's why you don't speak."

Battle light raged in Martha's eyes, but before she could open her mouth, Nona said timidly,

"Could I help you, Doctor?"

Dr. Tolman turned on her in fury. "Haven't you stirred up enough mischief already?" he rasped. "Do you know—or care—that if a strong light should strike his eyes the vision might be destroyed entirely? After all I've done, then you must tear down my work like this. What about me? Nona, are you listening to me? What are you looking at?

Nona was sitting on the window ledge, her head bent, studying something intently. For an instant she met the doctor's furious eyes, tiny barbs of anger darting from her own. Then she wet the tip of her finger in her mouth and began rubbing it slowly up and down the side of her leg.

"A run in my stocking," she said calmly. "I snagged it on this."

Martha tiptoed closer.

Nona drew the diamond ring off, slipped it into the doctor's hand, closing it firmly. "There. You keep it. I'm a little afraid of it."

Then, head up, she went to Johnny. "No, Johnny," she said clearly, "I'm not engaged to anyone, unless it might be you." Her hand was holding his, tightly.

Martha's face wrinkled into tenderness.

"Doctor," Johnny's voice thrilled strangely, "if it's only a matter of hours, would a small trial now hurt so much?"

"I would not advise it," Dr. Tolman began formally. Then his tone changed, "but I'm going to risk it. You might as well see the proposition you are letting yourself in for." He glared at Nona, "and I wish you happiness."

He darkened the room carefully, and as he lifted the lower edge of the gauze slowly, complete stillness fell. Johnny moved his head, searching, stopped.

"Nona," his voice broke, "my beautiful!"

Martha let her breath go in a huge sigh of satisfaction.

Triumph lit the doctor's face. He was suddenly generous. "A perfect success." He was replacing the bandages. Johnny stopped his hand.

"Martha?" he asked.

Like a flash, Martha turned her head. This was no time for scars.

The bandages descended.

"It's going to be a side view, Martha, when I paint your portrait," said Johnny. "The profile of a grand lady!"

Martha scrambled toward the door in confusion. Dr. Tolman followed, laughing.

By now, Nona's hands were back of Johnny's head, drawing him close to her face. And as Martha took one backward look, she saw his arms go tightly about his girl, as he felt the radiance within her.

Out in the hall, Martha stopped for one dazed moment. "Glory be," she whispered in awed tones. "A profile portrait of me! And the way he said it, it's going to be *good!*"

SEPTEMBER

By Vesta P. Crawford

Now she shall be alone
The morning through—
For all the eager feet are gone,
Pattered off to school.

The mother shall see the morning
Beam across the sky—
She shall stand listening,
And wonder why.

As a Woman Eateth

By Ellen Day

MAY dropped a penny in the slot, heard it tinkle like an impish laugh, and watched the wavering indicator until it stopped.

"Seventeen pounds in a year! You hit it exactly," the voice of the laughing Imp seemed to say in her ear. "Just as the magazine article said—a few extra calories each day not used for repairs or growth or energy, and you get seventeen pounds in a year!"

"I don't eat much!" May thought defensively.

"No?" queried the Imp. "Now think. Three meals every day. Fine. Remember Sunday afternoon when you sat alone reading? Remember that salad and cake left from dinner? And the candy bar? You stopped eating it as you read about the seventeen pounds—but you didn't stop long."

"I don't like good food to waste!"

"Oh, yeah? A couple of romping, growing, hungry children would surely have let it waste! And with them it wouldn't be three seconds in the mouth, three hours in the stomach, and forever on the hips!"

"Can I help it if I take after my father's people?"

"Can't you help it if you eat salads and cake and candy after dinner, and oranges and apples and milk after supper? Remember the Sunday School boy's talk on the Word of Wisdom about eating sparingly?"

"He twisted it! It's only meat the Word of Wisdom says to eat sparingly."

"So you *want* seventeen extra pounds a year!" the Imp jibed. "Your Patriarchal blessing says you'll live to a good old age. Won't it be nice to come up on the resurrection morning looking like Aunt Patty? Remember how she dripped over the edges of a chair when she sat down? And she was always sitting down. You're getting that way, too. Tired all the time, when your weight is on your feet!"

"Sarah told me after Relief Society that she'd never seen me look so well."

"Yes, and asked if you hadn't been putting on weight! She didn't mean *well*. That was just her tactful way of saying *fat*."

"Sunday night Eva raved about how slim I looked."

"Sure! In that black dress you made with lines of white all down the front. And why did she rave? Because you look slim so seldom! Do you want to wear nothing but black with long white lines forever? There's one way to look slim in any style or color!"

"But I can't exercise it off! Exercise makes me hungrier!"

"Bears don't exercise their fat off. Hibernate. Live on yours a while."

"Starve? Go on some crazy diet and ruin my health?"

"No. Go on, will power," the Imp advised. "Remember the girl's two-and-a-half-minute talk about people conquering the tobacco habit by faith and prayer and will power? A convert who has done that sat next to you in church. *She* conquered the nicotine habit. The only habi

(Continued on page 652)

HAPPENINGS

By Annie Wells Cannon

SEPTEMBER — Vacation over, one takes up the tools of labor with renewed vigor. "In the sweat of thy face shalt thou eat bread" are the magic words to happiness.

RUTH ST. DENIS, famous interpretive dancer, is one of the "new renaissance" group working for an age of moral rearmament. "All the arts must be mobilized for the interpretation of the wisdom of God instead of the follies of men" is her message, urging with her group a return to the "age of faith".

CAROLYN WELLS takes up the challenge in her story "Crime Tears On". A shocked public might help in the crusade by stopping beauty contests; frequently, the first wayward step is when lovely maidens parade their beauty along the promenades of summer resorts and world fairs, with modesty thrown to the wind and vanity riding high.

MAUD MAY BABCOCK, correct speech expert, is now publishing a new book, "Public Speaking".

CARRIE CHAPMAN CATT, veteran feminist, in a recent impassioned broadcast urged women to maintain all the privileges gained after a century of struggle and to "keep the banners of Women's Rights flying until every vestige of the old tradition ordering subjection has been chased from the earth".

CORDELIA THURSTON SMITH, 93, pioneer of 1847, died last July. She had written the story of her life so full of pioneer experiences that it will be a valuable contribution to Utah's history.

NANOMAS GIBSON ANDRUS, 97, and Mary Park Brockbank, 96, the only survivors of Utah's 1847 pioneers at the time of the state celebration this year, received honored attentions.

LILY PONS, little French soprano, said she had the thrill of her life when she sang at Chicago's lake front this summer before a crowd of 200,000 people.

ORA BAILEY HARDING of Price, Utah, who died last summer, was a young woman of unusual musical ability who gave liberally of her talents to church and state.

CROWN PRINCESS JULIANA has a new daughter, born August 5. Feminine rule seems to be the order for the Netherlands.

ALICE MARBLE, America's champion tennis star, now towers over the game internationally, having won in all the finals at Wimbledon.

DR. D. E. BEEMAN of Los Angeles suggests less work for women to avoid varicose veins caused through standing too much. Lord Beaverbrook of London suggests conscription of women for more work, especially useless society women "who eat and drink too much".

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EDITORIAL

Frances E. Willard

AS we view the past, we see a panorama of far-reaching movements, which have held aloft Christian ideals and advanced civilization, born and directed by exceptional women—women who have made a mark on their generation by the good work they have done.

This issue of the Magazine contains a brief sketch of the life and works of Grace Abbott, a great leader in the field of public welfare and the special friend of children. A retrospective view of her life brings an appreciation of her accomplishments and a realization that she has left with us a great legacy in the goals she set. Another gifted and versatile woman who has left the imprint of her life on the sands of time is Frances E. Willard. Born one hundred years ago this month, September 28, 1839, in Churchville, New York, her service to humanity entitles her to recognition as one of the greatest women of her age.

A sketch of her life says: "The life of Frances Willard was so broad in its sympathy and purpose that all humanity was touched by it. From her 'beautiful life' the church learned the power of consecrated womanhood; nobler aspirations grew in men because of her uplifting thought; self-distrusting women were inspired by courageous deeds; youth found in her an ideal, and children loved her as their friend."

Her interests and activities extended in many directions. She worked ceaselessly for the cause of womanhood, first speaking in favor of woman's suffrage in 1877. Some one has said that Frances Willard created a new order for women. Under her leadership the women of her own country, and world women as well, were brought out into active work for the common welfare and were enabled to take their place among the best and noblest of the world's workers. In 1890 she was elected president of the Woman's National Council which represented nearly all of the women's societies of America.

Great as were her activities in the woman's movement, she is probably best known for her activities in the

temperance movement. She ceaselessly fought the inroads of the liquor traffic, hanging the banner of "total abstinence" wherever she set her foot or wherever her pen wrote its message.

Visioning a liquorless world, the major portion of her life was devoted to organizing women for prohibition of alcohol as a beverage. From 1879 until her death in 1898 she was president of the Women's Christian Temperance Union. In 1887 she was elected president of the International Women's Christian Temperance Union. She was one of the founders of *Our Union*, a temperance publication, and also *The Signal*. These were later combined as the *Union Signal*, which periodical she edited from 1892 until her death.

Memorials without number are erected to Frances Willard—schoolhouses, fountains, halls, hospitals, even a beautiful marble portrait in Statuary Hall of the Nation's Capitol. A Willard Memorial Organization Fund has been established for the extension of the work to which this great reformer gave her life.

But there is no greater way in which honor could be bestowed upon Frances Willard than for women everywhere to continue to wage war on alcoholic beverages. Intemperance still exists; liquor is on sale everywhere; drunkenness on the highway takes its annual toll; cocktail parties have become a mark of social acceptability; the bootlegger still plies his nefarious traffic.

We must not forget that the fight for morality and decency must be constant and progressive. We must not allow the moral fiber of our young people to be sapped by surrender to an appetite for liquor. Organized women can do much to control the alcohol evil. Mothers in the home must develop in their children the moral fiber to say "No" to temptation. Children must be taught to master their own appetites. The world today needs its Frances Willards.

SHUT IN

By Beatrice Knowlton Ekman

A wind from the western prairie
Swept into the town today,
Strained at the doors and the windows,
Ran over the roofs and away.
It stirred my heart with yearning
As it tossed and swayed the trees,
For a lonely stretch of sky-bound plain
Where beard grass blows in the breeze,
For scarred and lifted mountains
Where the eagles soar and dip,
For the churning foam of the ocean
In the wake of an outbound ship.
I wanted to rise and follow,
But only my winged thoughts soar;
Cloistered I watch and remember
I will run with the wind no more.

The Shining Heart

By Sibyl Spande Bowen

CHAPTER EIGHT

THE actions of Fred Nagle were becoming decidedly peculiar. He would stay away for days at a time, then burst suddenly upon the scene in clean slacks and sweater, aglow with a terrifically scrubbed look about him. Sometimes he came armed with a pound bag of candy, much to the amazement of Nell, who was well used to his thrifty habits. He would sit moodily in the big shabby kitchen of the gray house and stare at Nell as she moved about her work.

"Beauty and the poultry man," Rob murmured to himself as he left the Carey house one day in late summer. Fred was there. He had scarcely noticed Lathrop who had spent his time exchanging lively thrusts with Miss Brilliant. The invalid was feeling very much up to form now that she could push her way about the house in her wheel chair.

Rob was excited. In his pocket was a small package Miss Brill had just given him. In his mind were several things he intended to say very plainly to Ward Meacham, Sally Delavan's attorney. He wouldn't trust his precious find with Sally herself. He drove the twenty mile stretch to Seattle erratically, wondering just why he was doing this.

"If I could have stayed put in my steamer chair, like any other nervous-breakdownee!" he thought morosely, then chuckled. His "nerves" had gone, disappeared completely, the day he had forgotten to be concerned about them.

"That's one thing I have to thank the Careys for," he told himself, then shut his mind to thought. That other thing he must forget. He had been mad to even think that Nell would look his way.

The Meacham office overlooked the Sound from wide windows in a high floor of the Smith Building. Old Ward must have plenty of fat fees to afford the thick soft rugs, the good paintings that made this large room so very pleasant to be in. That painting over the magazine table, for instance, the gray-blue marine! It was like Nell's picture, not a whit better.

From behind the door of the inner office came the hum of voices. The door opened and a woman came out, followed by the cadaverous Meacham.

Rob was on his feet. "How are you, Sally?" he said politely.

Miss Delavan looked at him coldly. She was lovely as a princess in her violet tweeds, with a silver fox fur framing the pale skin of her throat and face, her somber eyes shadowed by a smart black hat. "We can settle that nonsense at once, Ward," she announced, and swept back into the office, followed by the two men.

"Where do I start?" Robert asked amiably. The sight of Sally in her expensive clothes selfishly rushing to secure her money against the vague threat he had suggested put spirit into Rob. He was ready to do battle.

"I've already told him that high tale you concocted about mother's taking the baby and putting her in some strange car," Sally said impa-

tiently, "so we won't go into that."

"That's fine," Rob said, "and perhaps Mr. Meacham can tell us to, whom the income from Frank's property has been paid all these years?"

"I can," Ward Meacham said, looking at Sally. "It has been paid to Sally since her mother's death. There was no Frances Delavan mentioned in Mrs. Delavan's will. Of course, if there is one, she would inherit her father's share."

"But there certainly was such a child," Rob said.

"Yes," said Sally, "and in spite of your silly accusations, Frances was sent to Martha."

ROB opened his little package. In it were several articles of baby clothing and two letters. One of these he handed to Mr. Meacham. "This arrived yesterday from Los Angeles. Martha Lane has been dead five years. Nobody ever heard of a girl called Frances Delavan living with her."

Sally whispered fiercely, "You meddling, interfering—"

Ward Meacham's deep eyes came alive. "What on earth is this? Are you actually convinced there is such a child—that I've paid Frank's money out for these seventeen years when it should have gone to a daughter?"

"There is," Rob shouted, "and Sally's been spending her money. You'll tell everything, or I'll spread it all over every paper in the country."

Sally was dead white, but her face was calm. "There isn't anything to tell," she said stubbornly. "I was in New York at the time. When I got home the baby was gone. Mother was much too ill to be questioned, but I understood she had been sent to Martha. I never asked after her. I hated her," she cried, "that French girl's child."

"She is also Frank's child," Rob said sternly. "Look at these, Mr. Meacham, look at these clothes. All of them new, cheap, untraceable. All," he paused dramatically, "but this little shirt. Aunt Sarah forgot about this."

He held them out, a little yellowed baby shirt smelling of camphor balls, and also the other clothes. He pointed out a laundry mark on the shirt, distinct and clear. "FXDQ," he read, "Francis X. Delavan, Queen Anne Hill, is what it means. The Palace Laundry did Aunt Sarah's wash with that mark on it for years."

Ward Meacham took the little shirt in his hands. He turned it over, studying it; his green eyes narrowed, but he said nothing.

Strangely, Sally relaxed. A smile enlivened her face. "I recall," she said negligently, "that as Frances grew out of her things, mother had them sent to the charity maternity hospital. There must be dozens of things about with that mark on them."

Sally was slipping out of his hands, quite gracefully. Furiously, Rob knew this, and there wasn't a thing he could do about it.

Ward Meacham tapped his desk thoughtfully. "That's right, Sally," he said, but his face had a curious look, as though he looked on at a robbery he was powerless to prevent.

"Would a court admit the shirt as evidence?" Rob demanded.

"Oh, surely, but it wouldn't prove

anything," Ward said, "not even several pieces of clothing with the mark on them. You see, they've been scattered all over the country. And Sally's word that she was away, and the well-known mental collapse of Mrs. Delavan—crowned with the fact that Martha Lane is dead—I don't see that anything is to be gained by opening up the affair now, Lathrop? Do you?"

"Only," cried Rob angrily, "that I can produce Frances Delavan. Only that she is a dear sweet girl who ought to have the money her father left for her. Only that—"

"Only that Robby here has fallen in love with a pretty girl and thinks he can foist her off on us as the heiress to the Delavan fortune, which isn't so large as you might think," Sally taunted, and stood up. "Now I really must go. If it won't bore you to death, do let Rob tell you all the sad tale. I'm sure he'll dote on it. And you," she turned with something of fear to Rob, "better decide to forget this nonsense. I've had enough of it." She slammed the door behind her perfumed person.

"WELL, young man," Ward Meacham sighed, "you can begin your story now."

So Robert told it, from start to finish, fact and fancy combined. How the striking resemblance of Nell Carey's hair to the special Delavan type of red hair had started him off, how Miss Brill's story and the baby clothes had rounded out the tale; even of Sally's hysterics at mention of the affair—all this he told.

Ward Meacham was silent for some time. "I guess that's Frank's girl, all right; but your proof won't stand up in court. Now if Sally wanted to find her—but she doesn't, and in a way, you can't blame her. Imagine the hue and cry in the papers! Then Sarah Delavan's failing mind at the end would be known, and that's been kept a secret from all but her closest friends. And finally, Sally has accustomed herself to a large income. She'd hate to give up a single penny of it."

"But think of it, man! A child disappears, goes completely. Doesn't the law want to know where?" the exasperated Rob cried.

"Not at all. Plenty of people disappear. Nobody's asked the law to help find Frances Delavan. And I'm convinced that Sally herself had nothing at all to do with it, and at the time she couldn't have recovered the child without screaming publicity. You know Sally would never do that—for a child she admits she resented." The gaunt lawyer stood up and yawned. "If you find anything conclusive, Lathrop, let me know. I'll be glad to work with you if you find anything."

Rob gathered up his exhibits and went out moodily. He found his car and drove back to Pine Point without even stopping in to see his mother. The feeble sunshine that had lighted the landscape earlier was gone, and the sky was filled with the flying scud of black clouds. The wind was whipping the gray water of the Sound to a foam-flecked beach, and leaves of trees were showing white against the drive of the coming storm as Rob turned in at the Carey place.

(To be continued)

Builders in Action

By Bessie E. Redding

(April Conference Address, Officers' Meeting)

THE Los Angeles Stake Relief Society made plans for their work just as soon as they were apprised of the fact that there would be a Membership Drive. As early as June they had perfected their plans and had their machinery put in motion. On the opening day in September, all the wards had unified programs constructed around the theme, "Building Latter-day Saint Womanhood." At these socials inspirational talks were given and the Membership Drive explained. There were so many fine features connected with these stimulating programs that it would not be possible to mention all of them. We feel, however, that they furnished a good start—a splendid impetus.

At an early date our membership department was organized. All wards sent representatives to Union meeting to get instructions from the stake coordinator. We made outlines for Union meetings from material found in the *Handbook*, from valuable suggestions in the *Relief Society Magazine* and by gathering here a little and there a little. Salient points beneficial for the Drive were emphasized. There were five things especially featured as valuable for ward coordinators:

1. To keep a sense of humor.
2. To be tolerant of ignorance.
3. To be sympathetic and smiling.
4. To be enthusiastic and friendly.
5. To be well informed, gracious and humble—radiating the Gospel of Jesus Christ.

Naturally, we encountered some handicaps, but these were soon surmounted. During this period I think I am safe in saying that I became a very proficient saleslady for the *Relief Society Handbook*. With my mind's eye I now see page 180, and in fancy hear myself saying, "Turn to page 182."

We are happy to report that there has been no "let down" in our stake since we obtained our quota. The follow-up work is progressing splendidly. The wards are keeping a record of the attendance of all new members since September. The stake has offered a prize to the ward coordinator who scores the highest percentage of attendance of new members by the close of the season's work.

There is harmony existing between the presidents and their ward coordinators.

We must be cognizant of the scope and magnitude of Relief Society, knowing that its power and strength are measured by the number of women it serves. Relief Society improves the standards of any community in which it is found. Relief Society improves the whole life of the individual, making her a distinctly outstanding personality and giving her more power for better service to humanity.

Relief Society in building for permanency holds high her ensign of lofty ideals and elevated standards. It brings together thousands of women inspired with a desire for greater intellectual growth, for spiritual uplift, imbued with high moral purposes and full of the love of God and His children.

Facts Speak

FOLLOWING is a copy of a letter reporting the results of tests for alcoholic content in beer made by two different brewing companies:

"Utah Women's Christian Temperance Union
Hotel Utah
Salt Lake City, Utah

Mesdames:

Complying with your request of recent date, I respectfully submit herewith Test Report No. 1 and No. 2, covering Chemical Analysis of two samples of Beer for Alcohol, as received at my laboratory, No. 35 State Capitol, Salt Lake City, Utah, from Mrs. D. W. Jenkins, President, on June 10, 1939, at 11:10 a. m., as follows:

TEST REPORT NO. 1

Sample marked:	Beer, 3.2% Alcohol by Wt.
Quantity:	12 fl. oz. in original bottle

ANALYSIS

Alcohol:	3.57% by Volume
	2.86% by Weight
One 12 oz. bottle contains:	12.67 cc. 200 Proof Alcohol

TEST REPORT NO. 2

Sample marked:	Beer, 3.2% Alcohol by Wt.
Quantity:	12 fl. oz. in original bottle

ANALYSIS

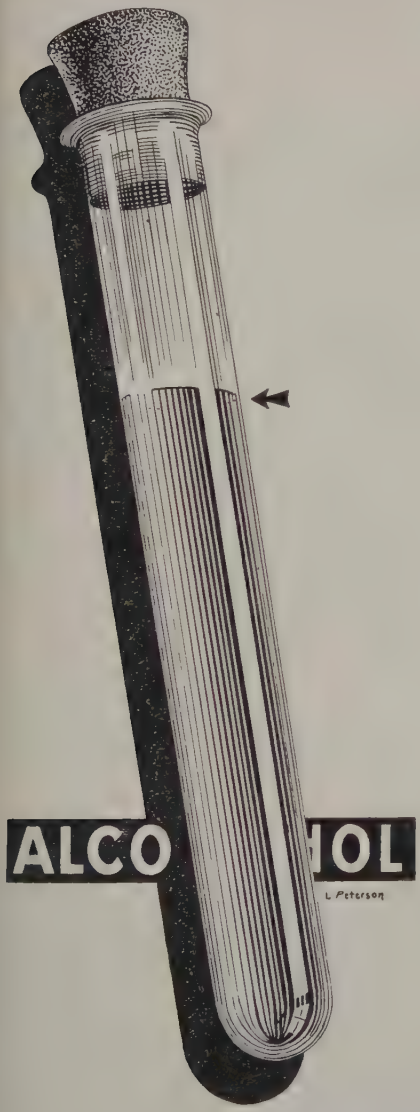
Alcohol:	3.91% by Volume
	3.13% by Weight
One 12 oz. bottle contains:	13.89 cc. 200 Proof Alcohol

Respectfully,
(Signed) *M. Elmer Christensen,*
State Chemist."

Note: The names of the brewers have been omitted.

Note: See illustration on next page.

The following excerpts indicate the effects of alcoholic beverages on individuals even when the alcoholic content is as low as that found in light wines and beers:



Vial, reproduced actual size, showing the amount of alcohol contained in a 12 oz. bottle of beer.

MARCISSUS ACH. "Ach showed that perception, the faculty used in seeing and recognizing signals, was weakened by very moderate quantities of alcohol. Doses even of ten cubic centimeters, equivalent to the amount of alcohol in one large (ten ounce) glass of beer caused impairment of perception under some conditions. Twenty or thirty cubic centimeters caused distinct impairment."

WALTER R. MILES, in his book *Alcohol and Human Efficiency,* states that "Amounts of alcohol corresponding to that found in three-fourths to one pint of wine, or to about four eight-ounce glasses of 3.5% (by volume) beer, increased typewriting errors from 14 to 50%."

From a review of *The Effect of Alcoholic Drinks,* by Transeau:

In the experiments of Dr. Miles the pursuit meter showed that ability to give close and steady attention was poorer by an average of 14% after alcohol was taken. Effect did not reach its worst stage for about one hour and a half.

BENEFICENT REPROBATE. "In the one-fifth of a second one of our subjects took to make up his mind, his car traveling at sixty miles an hour would traverse over eighteen feet; but when, after drinking forty-five cubic centimeters of alcohol, he took one-third of a second, the car would have covered over twenty-eight feet, or ten feet further. In a world where split seconds count, ten feet is frequently the wavering margin between life and death."

Notes TO THE FIELD

Notice to Writers of Plays and Pageants

THE committee on Plays and Pageants regret to announce that there is an over supply of this type of material in the Relief Society office. We therefore suggest that no more manuscripts be submitted for publication except by request.

In spite of our inability to accept more contributions for publication, owing to lack of space in the Magazine, we still urge our members to continue to write. We are deeply interested in the development of literary talent, especially along this particular line.

Many of the manuscripts which we have received have merit but are sometimes lacking in general appeal. These can perhaps be used locally with good effect. We earnestly desire that this be done.

Latter-day Saints have a spiritual heritage possessed by few other people. There is also much dramatic and literary ability among our Relief Society members. Our Mormon history is full of stirring, soul-inspiring incidents that may be dramatized so effectively that any Latter-day Saint woman possessing literary ability can make, if she will, a valuable contribution to our very limited group of worth while plays and pageants.

There is a constant and growing demand in our Organization for dramatic productions. There is hope that in the not too distant future a genius will be born who will make use of the wondrous events in our Church history and present to the world a dramatic masterpiece.

Literary Books

THE books used in connection with the 1938-39 Literary course were handled for the Relief Society by the Deseret Book Company. Through their cooperation special editions were secured and offered for sale at the following nominal prices:

The Advance of the English Novel, William Lyon Phelps	$1.25
Robinson Crusoe, Daniel Defoe	1.00
The Talisman, Sir Walter Scott	1.00
Lorna Doone, Richard Dodridge Blackmore	1.00
City of Bells, Elizabeth Goudge	2.00

The Book Store still have a number of these on hand, no doubt due to the fact that being older titles a great many of the sisters had them in their libraries.

Each of these novels holds an important position in literature. They are delightful and profitable reading and a valuable addition to the home library.

We suggest that those who do not already own these books avail themselves of the opportunity to purchase them at these low prices before the limited supply is exhausted.

The Advance of the English Novel is again recommended for use in connection with the 1939-40 Literary course.

Notes FROM THE FIELD

By Julia A. F. Lund, *General Secretary*

Franklin Stake

IT is with feelings of profound sorrow that we note the death of Sister Bertha P. Larson on May 26, 1939. For many years as president of the Franklin Stake Relief Society her accomplishments were magnificent. Under her capable leadership the organization operated for the advancement of the women of her stake along every line—material, social, spiritual. The general office always found whole-hearted cooperation from this progressive stake. Such women as Sister Larson are the strength and the glory of the Relief Society. The Presidency and General Board extend to Brother Larson and his family sincerest sympathy in their great bereavement.

On the 18th of June the stake Relief Society was reorganized with Alice S. Merrill as president, Louie M. Cole first counselor, Marie M. Merrill second counselor, and Bertha M. George secretary-treasurer, with all necessary board members and special workers. We welcome them into the group of stake officers. True to the traditions of the past and the high standard set, the future of Franklin Stake Relief Society is full of promise.

Yellowstone Stake

THE picture below is of the Relief Society sisters of the stake in conference and also shows the beautiful handwork on display. The Membership Drive has been an outstanding activity of this stake. A stirring membership song has been composed and a membership chart designed—a thermometer showing the present membership of each ward, each year's quota, and the

YELLOWSTONE STAKE RELIEF SOCIETY CONFERENCE

PAGEANT, ST. ANTHONY FIRST WARD

number to be enrolled by 1942 in order to achieve keystone success. A membership arch, divided into as many parts as there are wards in the stake, with old members designated by a blue star, new ones by a gold star, and prospective members by a red star, is also effective. An award of merit will be presented by the stake to the ward reaching its quota in the Membership Campaign.

The accompanying picture is of a pageant presented by the St. Anthony First Ward as a part of the ward conference and the 17th of March celebration.

Cottonwood Stake

ERRATUM: A report of the Cottonwood Stake Maternity Hospital published in the July issue stated that 422 patients had been admitted to the hospital. This should have read 4,222.

Oneida Stake

THE enthusiasm with which the stakes have conducted the Membership Campaign is again called to our attention by a report from the Oneida Stake, where the efforts of the sisters have been very successful. A prize was offered by the stake board to the ward making the greatest membership increase. This prize was won by the Preston Fourth Ward. The coordinators of this ward are shown in the accompanying photograph, Sisters Annie McQueen and May Larson. These sisters have made a visit to every family in the ward and brought many members who have been inactive for years back into the Relief Society. They were also successful in enrolling thirty new members, which was their quota for three years. They also made the arch shown in the picture. This arch has a flower with the name of each member of the Fourth Ward Relief Society, both old and new, inscribed upon it.

This is only one example of the very excellent leadership always found in the Oneida Stake under the capable direction of Sister Ellen B. Larson, whose splendid accomplishments in all branches of the work have been outstanding for many years. On June 25, 1939, the stake was reorganized with Sister Ora W. Packer president, Harriet J.

MEMBERSHIP COORDINATORS, PRESTON FOURTH WARD

Greaves first counselor, Ida E. Evans second counselor, and Alida Neeley secretary-treasurer. The General Board congratulates these sisters and expresses the hope that the fine cooperation always found in the Oneida Stake Relief Society will continue.

San Francisco Stake

ON Saturday, April 29, a spring exhibit, food sale and fashion show was held at the social hall of the San Francisco Ward. The sisters brought a wide assortment of foods prepared at home—quantities of homemade bread of many varieties, home-baked rolls, cakes, etc. Two large tables were loaded with these contributions. The quantity, variety and quality of handwork exhibited was the finest ever shown in this stake.

The purpose of the fashion show was to demonstrate that labor, skill and thoughtfulness in the remodeling of wearing apparel which might otherwise be discarded can produce attractive clothing. This was a definite encouragement to thrift and industry and afforded the women stimulation in providing family needs in this way. Models were grouped according to age and type, and posters were used to introduce each group. Clothing suitable for all seasons and occasions, including a bridal costume, was demonstrated. The Literary teacher, Lila Barstow, added interest to the occasion by describing each garment—the materials, their source and total cost. In some cases the expenditure was a few cents, in others it was nothing more than labor.

TER MABLE OLSEN AND YALECREST WARD MEMBERSHIP ARCH

In the exhibits and the food donations the women of the stake responded generously. A spirit of love, harmony and loyalty, which brought success and happiness, characterized the entire affair.

Sister Josephine Thatcher Danford, to whom we are indebted for this report, says, "There was an attendance of approximately 350 or 400 members to whom refreshments were served. A worth while sum was realized from the sale of the foods and the admission charges."

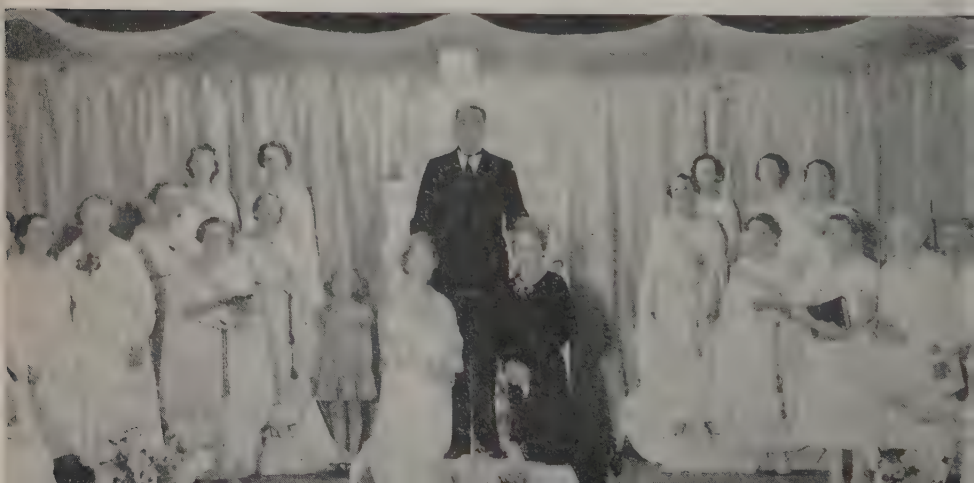
Juab Stake

ON the 17th of March a very interesting program was presented by the Juab Stake. A typical Magazine cover was reproduced and each of the educational courses personified and appropriately presented. "The Key of Promise", a beautiful anniversary pageant, was the medium of expression through which the story of the Relief Society organization, its objectives and accomplishments were graphically related. The picture below shows the cast.

Bonneville Stake

THE favor with which the arch as a symbol of the Membership Drive has been accepted by the stakes is borne out by reports coming from all over the Church. The campaign was enthusiastically conducted in every ward of the Bonneville Stake. The above picture is of the Yalecrest Ward arch and Sister Mable Olsen, the coordinator. With each new member a flower is added to the arch.

ANNIVERSARY PAGEANT, JUAB STAKE



MORMON HANDICRAFT

Highlights

By Nellie O. Parker

The charm of the party is not in the display
Of elaborate or costly things,
Or the formal serving of sumptuous viands;
It's in the quality of friendliness offered,
in the opportunity set
For the joyous interchange of word and of
spirit,
When the soul is fed as well as the body,
And the warmth of the heart is in it.

NEARLY every woman would like to be a charming hostess and entertain friends graciously and easily, but many feel that their things aren't nice enough or that they can't afford to give parties. But if they only knew it, friends love to come where there is a warm, cordial hospitality and an informal atmosphere that's conducive to conversation and friendly interchange of ideas. Material things are of secondary importance. The homely "old honesties" with simple food attractively served are as effective as elegant, expensive things. Get friends talking about their interests and hobbies and they'll never notice whether they are eating an hors d'ouvre or a ham sandwich. And they'll have a wonderful time.

Using common things in an uncommon way is often a means of adding interest and charm to a party.

Daintily tinted popcorn baskets made effective motives for a luncheon that honored Sister Amy W. Evans recently. They repeated the color scheme of the centerpiece and served as placecard favors; for a little take-off on Sister Evans' work in welfare, each basket was filled with candied corn, beans, etc., typifying a food basket sent out at Thanksgiving and Christmas.

These baskets were obtained from Mormon Handicraft. They can be made any size or in any combination of colors. They are especially suitable for children's parties.

From Mormon Handicraft also came the beautiful crocheted, fillet table cover that was presented Sister Evans as a token of the love and esteem in which she is held by the General Board. It was an exquisite piece of handwork.

Come and see if Mormon Handicraft hasn't just the right gift for that birthday or wedding that's coming up.

I saw two lovely new sweaters at the shop. One was turquoise blue, knit of llama-down yarn, buttoned in front with buttons of the same color. The other was of white angel crepe with coral-colored buttons. They are ideal for early fall wear and very desirable for daughter's wardrobe for school. Order now to insure having one when needed.

Music Department

The Conductor and the Organist

By Wade N. Stephens of the Tabernacle Organ Staff

THE conductor's problem is first to interpret the music to be sung and then by means of her conducting technique to convey to the chorus her ideas so definitely that the singers are compelled to sing as she wishes.

It is obvious that a conductor must have certain musical and personal characteristics. Most important among these is a knowledge of music. Without this she cannot secure a tasteful and effective interpretation of a piece, nor can she hope to command the respect necessary for the implicit obedience in all musical matters that must be required of the chorus.

A conductor must have the technique in conducting that is necessary for projecting to the singers the mood of the composition and the small changes in the speed and loudness of the music that make up an artistic performance.

A conductor must know very definitely what she wants and be willing to work to obtain it. This firmness of character should appear in the assignment of parts, as well as in rehearsal and performance.

But if firmness is necessary, tact is equally so. Tactfulness does not imply weakness.

THE organist's problem is first to learn the accompaniments and then to play them as the conductor wishes. She must be able to follow closely the movements of the baton, the left hand, the face and body, which show what the conductor wishes. A good accompanist falls not far short of being a mind-reader.

It is as an accompanist that we will think of the organist in this series of articles. We will assume a knowledge of music and technique sufficient to play the accompaniments required, and attempt to teach the organist the movements she must interpret when used by the conductor. A good accompanist follows the conductor *even when she is wrong.*

The articles you will read during the following months are for both conductor and organist. They will teach the conductor what to do, the accompanist how to interpret and follow. It is suggested that the chorister and organist meet together once a week outside meeting and rehearsal for the purpose of working together on these lessons. The organist will be able to tell the chorister when her movements are unreadable, and the conductor can tell the accompanist when she has not interpreted aright. It is only by such cooperation that we can hope to attain the best possible in singing, whether by congregation or chorus. And only the best possible can satisfy us, for we believe that "The Glory of God is Intelligence".

LESSON DEPARTMENT

Theology and Testimony

Lesson 3

Matthew The Publican

Helpful References

James E. Talmage, *Jesus the Christ*, pp. 193-195, 222f.

A. B. Bruce, *The Training of the Twelve*, consult index under heading of "Matthew".

E. F. Scott, *The Literature of the New Testament*, pp. 65-75, 18-52.

Because of the many references listed in this lesson, it would be well to read the entire Gospel of Matthew.

AN UNUSUAL CALL. — Our Lord's call to Matthew was one of the most unusual and noteworthy acts of his ministry. His choice of a publican, one of a detested class in Jewish society, to be one of His disciples and apostles indicates that it is not always best to follow the usual maxims of worldly wisdom. An executive in a business or church would never pick men to fill responsible positions whose social status and reputation were such as to prove embarrassing or dangerous. In respect to the Savior's choice of Matthew, Professor A. B. Bruce wrote: "A publican disciple, much more a publican apostle, could not fail to be a stumbling-block to Jewish prejudice, and therefore to be, for the time at least, a source of weakness rather than of strength. Yet, while perfectly aware of this fact, Jesus invited to the intimate fellowship of disciplehood one who had pursued the occupation of a tax-gatherer, and at a later period selected him to be one of the Twelve. His procedure in this case is all the more remarkable when contrasted with the manner in which He treated others having outward advantages to recommend them to favorable notice, and who showed their readiness to follow by volunteering to become disciples; of whom we have a sample in the scribe who came and said, 'Master, I will follow Thee whithersoever thou goest.' (Matt. 8:18-20) This man, whose social position and professional attainments seemed to point him out as a very desirable acquisition, the Master deliberately scared away by a gloomy picture of his own destitute condition. . . ."

Matthew's formal call to discipleship is very interestingly told by Luke who applies to him his more strictly Jewish name Levi. "And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole

need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." (Luke 5:27-32) This quotation reveals the bitterness and hatred of the Jews for the publicans as a social group. The above scripture is interesting in two other respects. One is that Matthew had a generous and hospitable soul. The other is the use of veiled sarcasm in the Savior's rejoinder to the scribes and Pharisees. "A hated publican may be better material for an apostle than a self-righteous hypocrite," we may justly believe Him to be thinking. "Confident in the power of truth, He chose the base things of the world in preference to things held in esteem, assured that they would conquer at the last." (Bruce)

FARMING OUT TAXES. — In the time of Christ the country of Judea was nominally under the surveillance of the governor of Syria, and received a procurator. The latter lived at Caesarea, though at special times he took up his residence in Jerusalem in order to give the large number of people there his personal attention. The procurator had three main functions: To collect taxes levied by the Romans; to act as a judge on important cases; and to command the military forces in the country. The taxes collected in Judea went directly to Caesar, because Palestine was an imperial and not a senatorial province. (See Matt. 22:17 ff.) Many Jews were hired to collect the taxes. Each one of these individuals secured the privilege of collecting the customs in a certain district, for which he paid a stipulated sum each year. All revenue beyond that amount would be his own profit. While the law was supposed to determine a maximum, it was so irregular in practice that room was left open for extortion. The collectors or "publicans" (from the Latin *publicani*) were much hated by the Jews, both as extortioners and as Roman agents. Now Matthew was one of this hated class to whom the disliked foreign power farmed out taxes. It would, of course, be unfair to suppose that all publicans were extortioners and unfair in their exaction of taxes.

Matthew made his home in Capernaum and for aught we know that city may have been his special district for tax collection. It is possible, of course, that he had charge of some other district but kept his office in the city for convenience. The very nature of his business would make him widely known in Galilee.

There is little reason to suppose that Matthew, in his office of tax collector, was not well acquainted with the preaching of our Lord before the latter formally told him to "follow me". It is even possible that he had met the Master personally.

MATTHEW BECOMES AN APOSTLE.—After the Savior's first call to Matthew, he found ample opportunity to study the new disciple. The latter's qualities of mind and heart satisfied the Christ that he should hold one of the highest offices that can be conferred on man in the flesh—the Holy Apostleship. Matthew was therefore a member of that famous little band of twelve whom Christ ordained and set apart for the ministry. (See Matt. 10:3) Aside from the facts already mentioned, we know little or noth-

ing of Matthew's career. There is an old tradition to the effect that he carried the Gospel to distant lands and later met a martyr's death. Common tradition credits him with writing the Gospel of Matthew. We shall now consider that book.

THE AUTHORSHIP OF THE GOSPEL OF MATTHEW.—The authorship of the Gospel of Matthew, like that of John, has been debated.

Among Latter-day Saint theologians it is claimed that Matthew wrote the Gospel for the following reasons:

(1) The internal evidence in the Gospel shows throughout that the author was a Palestinian Jew as is evident from his knowledge of the Old Testament, the geography of Palestine, Jewish history, manners and customs, etc.

(2) The cosmopolitan and universal points of view exhibited by the Gospel. This would be expected from a true apostle. Most of the views held to be narrowly Jewish can be readily explained.

THE TEACHING OF THE BOOK OF MATTHEW.—Assuming Matthew was the author of the Gospel by that name we may point out its importance and teaching. Matthew may not be the most beautiful of the Gospels—perhaps we can accord John that honor—but it is by common consent the most important. From the first this Gospel has been placed at the very beginning of collections of New Testament books. As Professor Scott remarks, "It has been accepted in all times as the authoritative account of the life of Christ, the fundamental document of the Christian religion." As he further points out, Matthew's primacy is due to the following causes: (1) It has an arrangement excellently adapted for teaching purposes—much better in fact than the other Gospels. (2) It has the fullest and most concise account of Christ's teaching. "Not only have a great number of the Sayings been preserved, but they are grouped with remarkable skill, so as to reinforce and illustrate one another. Of this, the most notable example is the so-called Sermon on the Mount. . . . As arranged by Matthew, the discourse has always been regarded as the classical exposition of the Christian ethic." (3) It is by all odds the most comprehensive of the Gospels. The presentation of Christ's teaching and activities is many-sided. Its universal outlook has commended it to all interests. (4) Church interests are constantly before the author. He is the only writer of the Gospels who mentions the church. (See 16:18; 18:17) Matthew "records a number of parables in such a way as to make them apply to the needs and conditions of the church. . . . As the church Gospel, it has taken its place in all ages as the standard presentation of the faith."

One of Matthew's outstanding teachings is that Christ is the long-looked-for Messiah. He constantly refers to prophecies in the Old Testament that foretell His life and mission. (See 1:23; 2:6, 18; 3:3; 4:6; 12:18-21; 13:14, 15) In certain instances it would even appear that his use of the Scriptures is somewhat strained. Matthew furthermore emphasizes the contrast between the teachings of our Lord and the re-

quirements of the ancient Law. (See 5:17ff.) We have already considered the Sermon on the Mount in an earlier series of lessons. Certainly Matthew should be thanked for giving to us this matchless exposition of the good life. In his teaching Matthew constantly relates the instruction of Christ to the practical needs of the people in the church. Note the directions on (1) marriage and divorce (5:27-32), (2) fasting and prayer (6:1-18), (3) rules for conduct toward children and brethren (18:10-14; 5:25-26; 7:12; 18:15-22), (4) being steadfast under persecution (10:17-36; 16:24-28). Matthew's discussion of Christ's promise to Peter (16:18, 19), the Transfiguration (17:1-13), Christ's mission "to the lost sheep of the house of Israel" (15:24), of the events pertaining to the Lord's Advent in glory (24), and the parable of the Ten Virgins are all of great interest and doctrinal worth. Our limited space precludes mention of other important teachings.

Our Western world owes much to Matthew, the despised publican.

Questions and Problems
(Deal only with those that time and circumstances permit.)

1. Comment on the principle of democracy that should exist in the Church in the light of Christ's choice of Matthew, the publican, for an apostle.

2. Explain as best you can why Matthew was willing to suddenly leave his business at Christ's call. (Show that he could have been well acquainted with Christ's teachings at that time.)

3. Have some sister contrast and compare the attitude of Matthew and Simon the Zealot toward the Romans. Which of these two men would be better liked by the Jews so far as their foreign views were concerned? (Hint: Compare a Publican and a Zealot. See encyclopedia)

4. How would you answer a person who asserts that Matt. 15:24 is "narrowly Jewish" in outlook and anything but unselfish? (Consult 3 Nephi 15:15-16)

5. What is the practical value of Matthew's Gospel for today?

Visiting Teacher Department

MESSAGES TO THE HOME

No. 3

Befitting Speech

"Only let your conversation be as it becometh the gospel of Christ."—Phil. 1:27.

"Boys flying kites, haul in their white winged birds;
You can't do that when you are flying words.

"Thoughts unexpressed may sometimes fall back dead,
But God himself can't kill them when they're said."

—*Will Carlton.*

SPEECH is the verbal communication between man and man. It may be common and degrading; it may be commonplace; it may be lofty and sublime. It lays bare the contents of the mind, the desires of the heart, the inner urges, the pettiness or bigness of the human soul. When refined and seasoned with grace, it proclaims the lady or gentleman; when vulgar and profane, it indicates low taste and ill breeding. Speech is a power in every department of human relations. When the wrath and bitterness of the human heart are moulded into words and thrown with violence, speech has the power to break the spirit of a person, while words directed by love and understanding cause one to feel almost God-like in strength to overcome evil and in power to go forward.

Conversation which becometh the gospel of Christ eliminates all that is coarse or unrefined. Profanity, faultfinding, backbiting, gossip, slander, are unbefitting the Latter-day Saint. Our leaders constantly caution us to guard our tongues. Brigham Young counseled, "Let not thy tongue give utterance to the evil that is in thine heart, but command thy tongue to be silent until good shall prevail." Francis M. Lyman considered decorous speech one of the important standards by which Latter-day Saints are expected to live. He advised them to "speak ill of no man, not even in a matter of truth, but rather excuse the faults charged against others, and upon proper occasion, speak all the good they know of everybody." Joseph F. Smith admonished, "Look for good in men; build up the good; sustain the good; and speak as little evil as you possibly can. It does no good to magnify evil, to publish evil, or to promulgate it by tongue or pen."

In every one of us there are powerful drives or appetites, which motivate our behavior, color our judgment, and which insist upon being satisfied. We too often seek satisfaction through an unbridled tongue, not considering the destructiveness of such a course to both self and others.

In dealing with an unbridled tongue we must recognize that our unrestrained verbal expressions are a form of emotional release. Behind them is usually found petty jealousies, wounded vanity, a sense of injustice, blocked behavior, or an inferiority complex. If our speech is to be as it becometh the gospel of Christ, we must be sure our fundamental attitudes are right. We must approach our relations with our fellowmen with a broad sense of right and wrong. We must focus our view, not upon that which is wrong and evil, but upon that which is right and good. We must practice the Master's doctrine of love. Then, cognizant of our own shortcomings, we must strive to live so that our own lives may bear the closest inspection.

"The measure of a man is the size of a thing it takes to make him say a mean or little thing."

Discussion

1. Analyze your own attitudes. Discover which ones prompt you to evil speech.

2. What would be the spirit of your home if speech were always befitting the Gospel? Of your Re-

lief Society organization? Of the Church?

3. Why is it unwise to retaliate when some one speaks ill of us?

4. How may the habit of coarse or unrefined speech be overcome?

5. Read *James*, Chap. 3.

Literature

THE ADVANCE OF THE NOVEL

Lesson 3

"Personal Recollections of Joan of Arc"

"THE details of the life of Joan of Arc form a biography which is unique among the world's biographies in one respect: It is the only story of a human life which comes to us under oath, the only one which comes to us from the witness stand. The official records of the Great Trial of 1431, and of the Process of Rehabilitation of a quarter of a century later are still preserved in the National Archives of France, and they furnish with remarkable fulness the facts of her life. The history of no other life of that remote time is known with either the certainty or the comprehensiveness that attaches to hers," says our author. It is well to bear this in mind; otherwise we might be inclined to doubt the amazing, the startling and the unspeakably tragic life of Joan of Arc.

BOOK III. TRIAL AND MARTYRDOM. Joan had often foretold that her mission would last but a year, and with the last chapter of Book II that year was fast drawing to a close. She begged to be allowed to go home: "Ah, if it might but please God to let me put off this steel raiment and go back to my father and my mother, and tend my sheep again with my sister and my brothers who would be so glad to see me!" She was forced against her will to remain to make marches and to fight. She fought English, Burgundian and French conspiracy, and it was French treachery which betrayed her. Her "voices" had spoken to her of this time and warned her that she would be taken prisoner. She prayed that she might die before she was captured, for her enemies had threatened that they would burn her as a witch if they caught her. She fought on bravely, however, and did not allow her fear to overcome her courage. In March, 1430, she was captured by Jean de Luxembourg of the Burgundian forces, who hoped to get a large ransom for her. It might be supposed that the King and the people of France would have been glad to pay any sum for her safe return because of her marvelous service to her native land. But the King was weak and indolent, and his selfish advisors, who were jealous of Joan, counseled him not to ransom her. Therefore, he made no effort to save her, nor did he show at this time any interest in her fate. She was sold to the English for 1,600 francs.

Book III goes very much into de

tail in the recital of the year's imprisonment and the trials to which she was subjected. She was first brought before the Tribunal of the Bishop of Beauvis on the charge of being a witch and a heretic. This defenseless girl was not allowed even an advisor, while her judges were of the highest clerical authorities in the land, both English and French, including the Vicar of the Inquisition. Her case was reviewed by the University of Paris, which decided against her. Her last trial began in February and lasted until May, 1431.

The author consistently stresses Joan's piety and great devotion to the church and her constant contact with the clergy, who could find no evil in her. In these trials, her judges, who were all churchmen, completely reversed the findings of all the others who had known her intimately and heard her even in the sacred confessional. Joan of Arc's Trial is one of the outstanding mistrials of history; injustice, inhumanity, intolerance and bigotry sat in the judgment seat.

On the 30th of May, 1431, Joan of Arc was burned at the stake in the market place of Rouen, with every detail of indignity and cruelty. She was just nineteen years old—one year given to saving France, one in barbarous imprisonment.

THE *Personal Recollections of Joan of Arc*, purported to have been written in 1492, when De Conte, her secretary, was 82 years old, verify fully what was said of Mark Twain in relation to the book: "I was reared in the same village with her. I played with her every day when we were little children together, just as you play with your mates. . . . I fought at her side in the wars; to this day I carry in my mind, fine and clear, the picture of that dear little figure, with breast bent to the flying horses charging at the head of the armies of France, her hair streaming back, her silver mail plowing steadily deeper and deeper into the thick of the battle, sometimes nearly drowned from sight by tossing heads of horses, uplifted swords, arms, wind-blown plumes, and intercepting shields. I was with her to the end, and when the black day came whose accusing shadow will lie always upon the mitred French slaves of England who were her assassins, and upon France who stood idle and essayed no rescue; my hand was the last she touched in life. As the years and the decades drifted by, and the spectacle of the marvelous child's meteor flight across the war firmament of France and its extinction in the smoke-clouds of the stake receded deeper and deeper into the past and grew ever more strange, and wonderful, and divine, and pathetic, I came to comprehend and to recognize her at last for what she was, the most noble life that was ever born into this world—save only One."

Joan's father died shortly after her martyrdom, but her mother and her brothers, Jean and Piere, lived to take part in the Process of Rehabilitation, which took place in 1456. Joan of Arc had crowned the King, and he had permitted her to be burned as a sorceress and heretic, without making an effort to save her. No nation could be proud of such a king, so he appealed to the Pope who appointed a commission of churchmen to examine the facts of

her life and award judgment. Her case from first to last was minutely retried, and everyone from her own family to the great generals of France was interviewed. In this process every stigma of heresy or sorcery was removed from her name, and those directly responsible for her death were punished. Her family was ennobled, and the effort to have Joan of Arc recognized by the Catholic Church continued for centuries; but it was not until February, 1903, that the formal proposal for canonization was entered. Pope Pius X gave her the title of Venerable in 1904. The decree of beatification was made in 1909, and she was canonized by Pope Benedict XV in 1920. Her name was added to the list of Saints.

JOAN OF ARC has been a subject for the learned and the wise for centuries. They have tried to account for her achievements and explain the source of her power. She has been the theme of numberless literary efforts. The English essayist, DeQuincy, and the poet Southey wrote of her. One of the greatest works of Frederick Schiller, the eminent German author, is his *Jungfrau von Orleans*, a noble tribute from one of the world's greatest geniuses. In our own day we have Albert Biglow Paine and George Bernard Shaw who have been attracted by this most unique character in human history.

The last biography of her to appear was in 1936. It is V. Sackville-West's *Saint Joan of Arc*. It received the Literary Guild award and is considered by some critics to be the most accurate record of her life yet written.

Joan of Arc's biography is a dramatic portrayal of the never-ending struggle between right and might. Her service to her country was not so much in the battles she won as in the fact that she challenged the manhood of France to action. Her power was the inspirational faith and belief in her own country and her own people and her ability to impart this to others. This is the genius of real leadership.

In the words of the author: "With Joan of Arc love of country was more than a sentiment, it was a passion. . . . Love, mercy, charity, fortitude, war, peace, poetry, music—these may be symbolized as any shall prefer: by figures of either sex and of any age; but a slender girl in her first young bloom, with the martyr's crown upon her head, and in her hand the sword that severed her country's bonds—shall not this, and no other, stand for Patriotism through all the ages until time shall end?"

Suggestions for Discussion

1. Do you think the book accomplishes what Albert Bigelow Paine says that it will do, "make you love Joan of Arc as Mark Twain loved her"?

2. Select some of the most dramatic episodes of the Trials and have them read, pointing out the inconsistencies.

3. Have someone briefly report on some of the other works on Joan of Arc—Schiller's *Jungfrau*, Paine's *Maid in White Armor*.

4. What is there in the life of Joan that is vital today?

5. Stress the spiritual guidance which was undoubtedly hers.

Social Service

Lesson 3

How Does Propaganda Affect Me?

I. HOW DOES PROPAGANDA DIFFER FROM EDUCATION? The method of science is to let facts lead where they will. The method of propaganda, one method of creating public opinion, is to emphasize only one side of the question, to ignore or disparage all other ways of thinking, and to appeal more to emotion than to reason.

Education is different from propaganda in that it is designed to disseminate knowledge and skills as well as to develop attitudes, whereas *propaganda* has to do only with affecting people's attitudes and feelings. If any information is given through propaganda it is for the purpose of changing attitudes. Education usually has no "ax to grind"; propaganda always has one. Education and propaganda are natural enemies; but some methods of education are similar to those of propaganda, because education is also interested in determining attitudes as well as in giving information. When the motive back of education becomes the same as that back of propaganda, the distinction between them vanishes, as is the case in the Russian school system today where only the facts which serve the present government are taught and the desired attitudes developed.

II. EVERYONE IS AFFECTED TO SOME EXTENT BY PROPAGANDA. Try as we will to resist propaganda, we are all vitally affected by it at times. The agencies of propaganda are particularly active during political campaigns and during war. Mobilization of public opinion by both sides during the World War was as important as furnishing armaments. Probably words are as important in war as bullets. Every defeat of the enemy and every victory of one's own side are widely publicized in order to build up the fighting morale of the armies as well as the moral courage of those back of the lines.

Since the average person cannot learn the facts first hand during wars and political campaigns, he must rely largely upon the newspapers, radio, and public speakers for his information. These organs, to a greater or less extent, become dominated by the interested governments or parties during periods of crisis. Public opinion is, therefore, determined through these organs to suit the purposes of those in control. Only facts favorable to the parties in control of the publicity are circulated. The average person cannot fully escape these propaganda influences, because he cannot gather facts for himself concerning events occurring far away or concerning the inside workings of governments or political parties.

Now, all we say here does not mean that propaganda works only to evil purposes. Strong public opinion is imperative in times of crisis, and public opinion cannot often be aroused to effectiveness without the use of propaganda. People *must* feel strongly about a great cause before they will lay down their lives for it.

In time of war or threat of war,

public opinion is aroused by developing strong emotions toward the mother country and against the enemy. The propaganda at such a time is usually directed toward arousing three particularly strong emotions: *Fear and hate of the enemy, hope of victory, and love of country.* We should learn to detect efforts to arouse these emotions, and we should learn to see to what a great extent our thinking during critical times, such as the present, is influenced by our feelings rather than by our knowledge of the facts.

We dislike to admit that we act more from feeling than from reason. Propagandists realize this fact and furnish us good "reasons" for feeling the way we do. Often they are not the *real* reasons, but they satisfy us and give us some justification when anyone attacks our attitude on a controversial question.

The American people are immediately affected by the incidents of each day, whereas a generation ago news traveled so slowly that public opinion was not aroused by world happenings until weeks or months after their occurrence. The organs of public opinion which are used by modern propagandists are: (1) The radio, long wave systems for local broadcasts and short wave for distant influence, such as European broadcasts to South America; (2) the newspapers, which utilize the radio, telegraph and cablephoto; (3) moving pictures, particularly news reels; (4) the platform, in conjunction with the radio, so effectively used by politicians; (5) face-to-face gossip. Gossip becomes particularly important when the people learn that the other organs are being censored.

III. WHAT ARE SOME OF THE TECHNIQUES USED IN PROPAGANDA? An understanding of the "tricks" of propaganda should help us better to resist its influence, or perhaps suggest some methods that can be legitimately used in a truly educational campaign.

1. *An appeal is made to the emotions,* first and foremost, by various methods. A good politician has his picture taken while holding children in his arms. He takes time to shake hands with the children who meet him at the platform. He will also take pains to speak respectfully of motherhood, virtue, fair play, patriotism and other emotionally colored ideals. Glittering generalities are used to appeal to the feelings rather than to the intellect. Such words as "liberty", "social justice", "national honor", and "democracy" are symbols which arouse strong feelings, but the meanings of which are vague enough to cover anything the person cares to think. These are simply descriptive words recalling certain kinds of experience, and they are used because they reduce the amount of thinking required to revive those experiences again. The feelings then spread to the speaker and he leaves us with pleasant feelings toward him, although he may have left us scarcely any information.

2. *Name Calling* is another technique for arousing public opinion. Names become symbols for negative feelings just as the glittering generalities mentioned before symbolize pleasant emotions. Thus, we call anyone who is un-American a "red", "communist", or "Fascist". These names are symbols for certain feelings already organized within us.

recent careful study revealed that most Americans react to these names with strong feelings of rejection.

When Mr. Hugo Black was being discussed in Congress, before his appointment to the Supreme Court had been approved, his enemies waged an unsuccessful propaganda war against him. A newspaper reporter dug up the fact that he had once held a membership card in the Ku Klux Klan, which influenced some people against him. As another example, the fact that Al Smith was a Catholic was used against him by all who were prejudiced against Catholics. Propagandists use these words freely in their campaigns, knowing that people will not stop to think what they mean but will permit the words to uncritically arouse prejudices which spread to the person in question. Other words widely used because of their power to arouse prejudices are: "Alien", "foreigner", "Bolshevik", and "anarchist".

3. *Misrepresentation* is one of the most vicious techniques used in propaganda. The promoters of a propaganda campaign may believe so sincerely in the rightness of their cause that they consider any method, foul or fair, of promoting the cause to be justified. This method is calculated to prevent the opposition from finding the true facts. Atrocity stories are manufactured in war time to inflame public opinion, and, of course, there is no way the average person can verify these stories. Outright deception of one nation by another is not uncommon in time of crisis. Thus, Italy pledged not to intervene in the recent Spanish war, which pledge was intended to placate British public opinion; but the Spanish rebels were given almost continual assistance, in spite of denials and repeated pledges. This has all become very clear since the close of the war, and Mussolini publicly boasts of his successful campaign in Spain.

4. *Exaggeration of half-truths* is a common propaganda technique. In a political campaign, some minor flaw in the arguments of the opposition is picked out and magnified into something basic. It is built into a "straw man" which can easily be knocked down, and the enemy be made to appear defeated; whereas, frequently the point so magnified is of no *real importance*. The psychological principle underlying the technique of exaggeration is the fact that people tend to generalize our feelings toward a person or doctrine and to wholly accept or wholly reject on the basis of a few points of judgment—not by a careful examination of all aspects.

5. *The illusion of universality* is the tendency most people have to think that what nearly everybody does must be right. The impression that "everybody's doing it" leads us to accept many courses of action without stopping to ask the question as to whether "everybody" knows what he is doing. Parades, mass meetings, Army and Navy games, popular petitions, and censuses of public opinion give us the impression that "everybody" is on the move and that if we do not fall in line we might lose out on something. We should remember that these impressions are carefully planned by organized groups behind the scenes and that they may not represent the spon-

taneous action of most of the people at all. The source of these mass demonstrations is sometimes concealed, and the motives are almost always somewhat obscure to the masses. "Spontaneous" applause and "boos" in political audiences are often planned by political organizers to start mass acceptance or rejection without critical examination of the issues involved. If the source of these outbursts were known, of course, they would have little effect.

The thoughtful reader will observe that in most of these propaganda techniques the basic psychological principle is the *transferring of a feeling* from one symbol or aspect of a situation to other parts only remotely related. Be on your guard against all devices which are likely to short-cut your thinking processes and which make you form attitudes without proper consideration of the facts. Beware of "catch words" and slogans. Guard against your class and race hatreds: There is where propaganda works most effectively because our thinking is so emotional on these issues.

IV. ANTIDOTES FOR PROPAGANDA.

1. *Broad education* is the safest protection against propaganda. This means broad reading, training in accurate thinking, and acquaintance with many points of view. Very few Americans cast their vote as a result of informing themselves upon the issues of an election and logically deciding which is the best course to follow. Most voting is a response to the emotional appeals of the radio, newspapers, and community gossip. The same could be said of most opinions on international questions. There is a great need for more thorough general education of the masses of the people. Education alone can discount the effects of propaganda. In a democracy where all of the organs of public opinion are permitted to play upon the ignorance of the people without restriction, there is only one hope—democratic educational opportunities, which is also one of the great guarantees we have under our form of government.

To be able to resist propaganda we must have *habits of looking for emotional as contrasted with intellectual appeals.* The demagogue knows the wants of the people better than he knows how properly to satisfy those wants. Platform promises are appealing to us because they are aimed at giving us the impression that our wants are to be satisfied. When our personal benefit is in question, it is almost impossible to think straight. We should not wonder, then, why we cannot see how unlikely it will be for all such promises to be kept. All of the economically unsound schemes for getting rich quickly, such as radical old age pension ("$30 every Thursday") plans, touch upon a personal want so directly that clear thinking is very difficult. Many radical politicians ride to victory on the basis of this kind of demagoguery. Our national capital is full of various kinds of pressure groups attempting to get special benefits for interested groups who are looking to their personal welfare ahead of the national good. Until we can detect the difference between facts and wishes we cannot be free from propaganda. Education should bend every effort to train

the people in the art of straight thinking, as well as to furnish the information with which to fight propaganda.

Problems For Discussion

1. Distinguish between propaganda and education.
2. Discuss the question as to whether all propaganda should be condemned.
3. Name and give examples of three "tricks" of propaganda.
4. Show how *transfer of feeling* is utilized by the propagandists.
5. Show what an important part propaganda plays in present-day international struggles. Give examples.

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3. Strong, E. K., *Psychological Aspects of Business*, New York: McGraw-Hill, 1938, pp. 265-286. Best single semi-technical reference, well documented.

4. *Propaganda Analysis*, a monthly letter to help the intelligent citizen detect and analyze propaganda. 132 Morningside Drive, New York, N. Y. Has some excellent brief articles on the techniques of propaganda and special analyses of methods and campaigns of the present time. Subscription $2 per annum.

Education for Family Life

Family Relationships

Lesson 3

My Responsibility to My Mate

HOW often it is that each of us turns his thoughts, casually or otherwise, to the subject of my mate's responsibility to me, and in his thinking multiplies and magnifies incidents of failure on the part of his mate to measure up to expectations. But how seldom it is that we pause to contemplate the subject of my responsibility to my mate and to attempt to determine to what extent I am failing to make the grade.

Responsibilities in any relationship are determined by the purpose and aim for which that relationship exists. Therefore, in order to determine my responsibility to my mate, I must be conscious of the common purpose toward which we are working. Students of family relations today have accepted the fulfillment or development of personality as the most valuable value that comes from family living. Striving toward such a value constitutes a worthy aim for all family groups.

The richest realization of the fulfillment of personality is possible only through the unselfish cooperation of a man and a woman united in marriage for the purpose of carrying on normal family life in which the group consists of husband, wife and children. We use the phrase unselfish cooperation in the true and full sense of its meaning, for only as we can develop unselfishness in our character can we be instrumental in facilitating the fulfillment of the personality of our mate.

Unselfish behavior does not mean that I shall be a passive person, always ready and willing to relinquish my own wishes for the momentary satisfaction of the wishes of my mate, but rather that I shall preserve my own identity as a person and be willing to sacrifice the lesser value of the present for the more permanent and richer value of the future as it relates to our relationship. It implies further that I enter marriage with a conscious determination to do all in my power to make possible the fullest realization of the purposes and possibilities of my mate. On the other hand, it does not mean that I shall decide what is good for my mate and devote every effort toward making him or her over, justifying my action on the basis that it is for his or her good, while in reality I am thinking of myself. It means that I shall take a careful inventory of all of our internal resources and try to use them most advantageously for the fulfillment of the personalities of both of us according to our wishes, desires, and the standard of values to which we have agreed.

My next obligation is to know my mate. I must try to understand his personality. This, undoubtedly, will require knowledge concerning his earlier life in the parental home. Many of his behavior patterns would not appear as stumbling blocks in our path of happiness if I knew the background concerning their formation. In order to understand personality I must seek causes of behavior. If I know the reason for certain actions, I shall not be so prone to take a fatalistic attitude toward the faults of my mate and will try to tactfully and slowly bring about a change rather than to use up my energy in criticism and complaints.

Merely because two people live under the same roof year after year as husband and wife does not necessarily assure either one that he knows the other, and yet such knowledge is taken for granted by the majority of mates.

"Guess I might just as well give up trying to make Mable happy," said Bill, in a discouraged tone of voice. "I give her everything I possibly can, clothes, spending money, trips, the use of the car, and a maid so that she will be free to go whenever she wishes; but somehow she does not seem to be happy — at times I even think she hates me." And about the same time Mable said to her friend in an equally discouraged tone of voice, "I wish I knew what I might do in order to please Bill. I feel certain that he is disappointed in me, but I simply cannot discover why. He is so different from what I thought he would be. Before we were married I thought that he would want me to be what we call the 'old-fashioned' type of wife, to spend most of my

time with the children and making the home attractive; but instead of that, he seems to think that all I should do is dress up and go to parties. I truly dislike to live the way I do, but if it pleases Bill I'll do it. If he would just make me feel that I am a part of his life and would take me into his confidence rather than to treat me as if I am merely someone to whom he can give things, I am sure we both would be much happier."

One reason why there is so much unhappiness and disappointment in marriage is because there are so many Bills and Mables—not necessarily persons in the same financial situation, but in the same situation as far as knowing each other is concerned.

We do not know a person unless we know his needs, his wishes, his goals, his unsatisfied longings, and his capacities. Such an insight into the personality of another can be gained only through concentrating attention and focusing interest upon the problem, together with an earnest desire to know.

OTHER things being equal, my ability to measure up to the responsibility of being a real mate is determined largely by the condition of my health. To build up and preserve one's health is a duty that every person should accept as being basic to happiness. To give a reasonable amount of attention to the care and protection of health is one of the earmarks of an intelligent person. The true husband or the true wife is never a better friend and helpmate than when illness is in the home, or when any other crisis arises; however, prolonged illness in the home constitutes a powerful challenge to family unity.

It is difficult to believe, but true, that a presumedly intelligent wife made the following remark while present at a midnight party: "I know if I eat another piece of cake I shall have a headache when I wake up in the morning, but what's the difference. If I am ill, dear old Dave will get up early enough to give the kiddies their breakfast and get them off to school. You know, I have the grandest husband in the whole world." Probably she will find out all too late that there is a limit to which even the grandest husband will tolerate being imposed upon. Lack of space prevents our giving similar cases in which the situation is reversed, the husband being guilty of selfish indulgences that result in the wife taking on double duties.

A group of young husbands were discussing, in a more or less serious mood, the one characteristic each possessed that had seemed to make the strongest appeal to the woman whom he married. The most outstanding member of the group said: "The answer that Genevieve gave me when I asked her to marry me is my contribution to this discussion, and I should like to say that her answer has been the most powerful force in whatever success I have achieved. Naturally, when I proposed to her, I had to explain that I had nothing to offer her in addition to myself and my love. I half expected her to turn me down or at least suggest that we wait a few years until I had accumulated something in the line of worldly goods—but not Gene. I can see her now as she looked straight into my eyes and said, 'Ruddy, you are

all that I could ask my husband to be at twenty-two years of age. You have my love and my respect, and I have confidence and faith that you will make the most of your capacity to grow and develop into a man equally as fine as my father is. Now the important question is, do you have faith in me that I will develop along with you so that when we are sixty-five years old we can experience the same sort of companionship that Mother and Dad are enjoying now?' "

To grow is another responsibility I owe my mate—to keep up in development spiritually, intellectually, emotionally, and esthetically—so that I shall always hold first place in the life of my mate, in love and in interest.

If we as mates are to realize fulfillment of personality we must have the opportunity to function as parents. Therefore, it is my responsibility to prepare myself for parenthood. The tendency is for physically sound parents to beget physically sound offspring. This stresses again the need for giving health first consideration. At the present time it is a reflection on the intelligence and wisdom of any parent who remains ignorant concerning child care and guidance, because this information is available to all without monetary cost. It is not sufficient to prepare myself mentally and physically; I am not worthy of the blessing of parenthood unless I am living an exemplary life so that my behavior may serve as a pattern for the behavior of my children. If I am a wife, it is my duty to so live that my husband can truthfully say, "I want my daughters to grow up to be like their mother." If I am a husband, I owe it to my mate to so live that my wife can say with pride to our sons, "Follow in the footsteps of your father, make his habits your habits."

True, I must be the partner of my mate, but I must be so much more than that term implies: I must be husband or wife, sweetheart, mother or father of our children, and a pal. When we face failures, great or small, I shall look first for the cause within myself, and without self-pity and with ample courage I shall assume my part of the responsibility. I shall be liberal in my forgiveness, remembering always that true forgiveness requires a consistent willingness to help the forgiven one so that the same offense will not be repeated.

As a mate, it is my responsibility to serve as a constant inspiration, fairest and severest critic, strongest and most dependable backer, and trusted confidante. I must complement my mate's weakness with my strength; I must be the co-pilot, and when the way becomes dark and we are lost in fog I shall suggest that we kneel together in prayer, and in the presence of my mate I shall speak frankly concerning our difficulties to our Heavenly Father, plead for light and guidance and for His spirit to be with us.

If I am unselfish, if I know my mate, if I exercise wisdom in matters of health, if I keep up with my mate in growth, if I am a worthy parent, and if I have faith in God and have His spirit with me I need have no fear that I shall fail in my responsibility to my mate.

Questions and Problems for Discussion

1. In your opinion which mate is more responsible for creating the atmosphere of the home? Give reasons and examples of cases that justify your answer.

2. Which mate should assume the initiative in promoting active participation of the family group in each of the following fields of activity: Religion, social contacts, education, recreation, economics.

3. Mrs. Rice complains and nags at Mr. Rice because she says he has changed from being the most courteous and gallant fiance to the most discourteous and ungallant husband. What would you do if Mr. Rice were your husband? Suppose that it was Mrs. Rice who had changed in a similar manner, what would you do?

4. Mr. Lee owned and operated a grocery store in a small rural community. At the time of his death Mrs. Lee had no knowledge of her husband's business or of his financial condition. There were three children ranging in ages from nine years to sixteen years. At the time of marriage, Mrs. Lee had had one year of college training. In what way, if any, does this case represent failure on the part of each mate?

Mission Lessons

L. D. S. CHURCH HISTORY

Lesson 3

The Ancient Plates

(To be used in place of Literary Lesson)

JUST what did that golden book look like which Joseph Smith took out of that stone box in the Hill Cumorah on the morning of September 22, 1827?

To answer this question, let us use our imagination a little.

Suppose, for one thing, that you take a piece of common tin, cut it into a sheet seven by eight inches, and color it so as to make it look like gold. Suppose, further, that you take enough sheets like that to make a book about six inches in thickness, put on them, if you can, lines of beautiful engravings, and then bind them all together by three rings at the side. Suppose, now, that you somehow seal a part of this book, so that the leaves cannot be turned by anyone.

Having done all this, you will have as good a likeness as is possible of the book that had lain hidden in Cumorah for fourteen hundred years.

One other thing, however, must be taken into consideration: If you wanted to read that book, and could do so, it would be necessary for you to turn to what we now call the last page and read gradually toward what we know as the beginning. That is not all. On the page you would have to read from right to left, not from left to right as we do

nowadays in English. That is because it would be a sort of Hebrew, or "reformed Egyptian", that you would be reading.

Now do you have a picture of the Nephite Record as it was when the Prophet received it from Moroni?

We may be sure that, when Joseph received the golden book from its heavenly keeper, his heart beat faster than it had ever done before.

It was a priceless treasure. What would not the world have given for it! It was of gold, for one thing, and, for another, it was a message from an unknown people. What a trust to be given! It must have frightened the young man when he thought about the matter. He must not fail, come what might! Besides, had not the angel told him that, if he would do all in his power to carry on, God would do the rest?

The work expected of Joseph had not been kept a secret. Who could keep such a secret under the circumstances? It was known, therefore, that he was to receive the plates from an angel, that they were of gold, and that they contained the history of the ancient Americans. All this was talked about in Manchester and Palmyra and other places near by in Wayne county.

So some curious, designing neighbors lay in wait. Or were they only curious neighbors, after all? It mattered not. They made it necessary for Joseph to be ever on guard.

"No sooner," says the Prophet, "was it known that I had the plates than the most strenuous exertions were used to get them from me." On the way home he was attacked by some men. He got away, however, with no more hurt than a dislocated thumb. The plates were safe. Af ter that, other attempts were mad to find them in the house and in a old cooper shop across the road.

Joseph decided that he must leav Manchester so as to obtain the nec essary peace and quiet to translat the record. So he went to anothe State—Pennsylvania. On leavin Manchester he hid the golden boo in a keg of beans. At length he a rived at Harmony, about one hun dred and twenty-five miles away.

Meantime, he had married. Hi wife was Emma Hale, the daughte of Isaac Hale, and her home, befor her marriage, was in Harmony, no Oakland. This is why the Prophe went to that place. He had met he two years before, when he wen there to work and boarded at th home of her father. They were ma ried January 18, 1827. It was no December. Meantime, too, Josep had worked to help the family an to keep himself, for the Smiths we poor. There was a mortgage on th farm, and Alvin, the eldest son, o whom the family depended, had die when he was most needed.

Sometimes Joseph worked on th farm, clearing the land of trees an brush, planting and reaping, an doing other things. Sometimes h did odd jobs for other farmers the neighborhood—hauling firewoo to Palmyra and digging wells. H was laboring for a man named Josia Stoal at the time he first met Emm in Harmony.

But what with work, anxiety ov the safety of the golden book, an the need of someone to write f him, he had been unable to do a translating, to speak of. Indeed, to the end of the year, he had on

copied some of the characters on the record and turned them into English.

In Harmony he waited. First he had to get settled. He bought some land from his father-in-law and a yoke of oxen from his friend Stoal —all on time. And then he waited for someone who could act as his secretary.

In April, 1829, after he had been in possession of the plates for eighteen months, Oliver Cowdery came along. Oliver had taught school in Manchester. Having some of the Smith children in his school, he thus became acquainted with the parents and learned from them the story of the golden book. It was such a strange story that he prayed to know whether or not it was true. His prayer was answered to his satisfaction. So, in the spring when his school was out, he went to Harmony to act as scribe for the Prophet.

In April, 1829, then, the translation of the *Book of Mormon* as we now have it was begun. Part of the translation was done in Harmony, but part of it was done in Fayette, New York State. For Joseph and Oliver had found it necessary to move from the first place to the second.

As in Manchester, so in Harmony, people were curious and suspicious, to say the least. What were these young men doing behind closed doors? That is what their neighbors wanted to know. And they were so determined to find out that they made life uncomfortable for Joseph and his friend. Even Mr. Hale, Joseph's father-in-law, was at last won over to the side of those meddling neighbors. He had defended the young men at first. When matters became too disagreeable for them, they left Harmony.

Fayette was the home of the Whitmer family. David, one of the sons, knew Oliver Cowdery very well. The two had met in Palmyra, a town not far away. When, therefore, Oliver decided to go to Harmony, it was agreed that the two should write to each other, and that is what they did. David became convinced that Joseph Smith was indeed a prophet. And so it was only natural that, when a change of residence became necessary, Joseph and Oliver should be invited to the Whitmer home. While the translation was going on in Harmony, a Mr. Joseph Knight, who lived in Colesville, New York State, often took provisions to the sacred workers.

Thus God moved in a mysterious way his wonders to perform!

The work was finished during the early summer of 1829. As soon as the gold plates were translated, the Prophet began to look about for a publisher. After some difficulty it was decided to have the work done in Palmyra, on the Grandin press. But first a copy of the writing was made by Oliver Cowdery. It was this copy that the printer had. For Joseph had learned to be careful. The book appeared in March, 1830. It bore the title *The Book of Mormon*, by which name it has always been known. The printing of the new book was paid for by Martin Harris, who sold his farm to do so. He was paid back from the proceeds brought by the sale of the book. The price for each copy was $2.50.

Questions

1. Describe, as nearly as you can, the appearance of the gold plates.

2. What was Joseph Smith to do with the ancient Record? What did Moroni tell him about the care of it? What steps did he take to preserve the book from the hands of others? Why did he leave Manchester? Where did he go? Why there?

3. Who was Oliver Cowdery? How did he become interested in Joseph's work? When was the translation begun? Where was it finished? How did Joseph and Oliver come to move to Fayette? Tell about David Whitmer. Who was Joseph Knight?

4. Where was the book published? Why was a copy of the manuscript made and by whom? When was the new book published? How was the printing paid for?

5. Trace the hand of God in this work from the time Joseph received the plates till the appearance of the book.

Note: Map printed in July magazine is to be used in teaching Church History lessons.

SHADES

By Courtney Elizabeth Cottam

My neighbor Brown is stern and proud,
And always airs her views aloud;
She loathes the weak and erring way,
"Right's easier than wrong," she'll say.

My neighbor Green is calm and mild,
Her manners charming as a child;
She props the weak and erring soul;
"Not all are strong," she will extol.

My neighbor Brown is sure she's right,
For black is black and white is white!
My neighbor Green will smile and say,
"Black mixed with white will make pearl-grey."

Beating Old Age

IS "getting old" an inevitable process which cannot be delayed? No, say modern scientists, whose research has shown that a good diet containing an abundance of milk and its products not only prolongs life itself, but also prolongs the prime of life—the period of healthy, enjoyable living. People who are before the American public frequently, and who must watch their diet to keep youthful, are daily users of fresh milk, because they have found that it contains the qualities necessary to keep them vigorous, youthful and healthy.

What is there in milk that gives it such miraculous powers? Chiefly its calcium, say the scientists. This mineral is essential to health at all ages, and doctors are beginning to realize that many ailments commonly associated with old age are really due to a shortage of calcium and other minerals in the diet. Lack of vigor—brittle, easily fractured bones—premature old age—often may be traced to a poor diet.

The best diet is one which is based on milk and its products, says the National Dairy Council, and moreover it is the only diet which is rich in calcium. One pint of milk contains as much of this valuable mineral as 15 to 20 ordinary servings of fruits and vegetables. Build your diet around milk and other dairy products and you will be rewarded by more years of health and youthful vigor.

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As A Woman Eateth

(*Continued from page 614*)

you'd have to fight is eating too much."

"Remember that story in Mutual," the Imp continued, "about the boy who had taken up bad habits after his brother was killed in a drunken wreck, hearing that brother's voice begging for just one puff of his cigarette? He woke up and quit. He didn't want to go through eternity craving tobacco. Do you want to be resurrected with seventy-five or more pounds of surplus fat cells craving food?"

"Maybe I won't be fat when I'm resurrected. Some one said in Sunday School that we'd look our very best, and people who are crippled and deformed may, through righteousness, receive perfected bodies then. If God can perform the miracle of resurrecting us at all, He can surely perfect our bodies as He does it."

"Christ was resurrected with the scars of His wounds. Why should He slenderize your body if you have willfully fattened it, when you know better? If they who are filthy shall be filthy still, why should not they who are fat be fat still? If you had defective glands, like poor Bertha,—but you only have defective will power."

"Oh, shut up! I have other things to think about."

MAY was at the big department store now, where she was to see the repair man about her electric ironer, and the Imp was hushed for a few moments.

The repair man was out for an hour, so she went to the ready-to-

wear department, where the Imp returned to his heckling again.

"Think you'd better try on a thirty-six like you used to?" he quizzed. "Even last year a thirty-six was too tight where you store your fat. And you've put seventeen pounds more between your waistline and your knees since then. Better try forties!"

She ignored his jibes and selected three thirty-eights that were marvelous bargains. The saleslady looked dubious as May took them to try on, but said nothing.

The first one would not pull down below the waist. The next was cut fuller in the skirt, but fitted so tightly every curve bulged. May did not try the third.

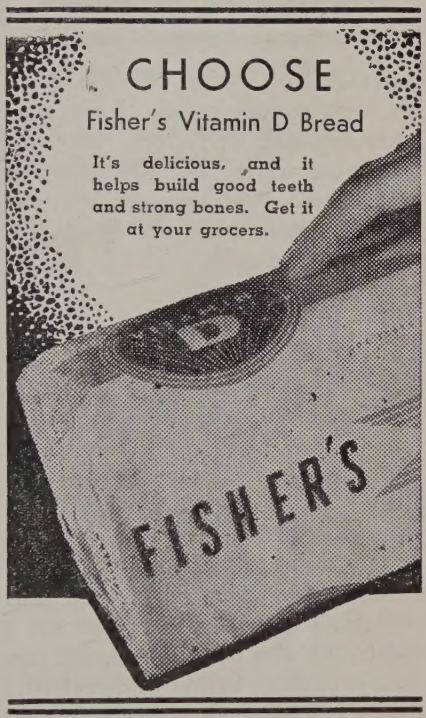
How the Imp chortled as she took them back and selected forty-twos!

"Have another bar of candy!" he sneered. "Little bites of candy, tastes of this and that, make a slender lady grow so nice and fat! Get a forty-eight!"

The forty-twos were fine from the waist down, slightly large at the waist, too long in the skirt, and positively sloppy in the upper regions. But May would take in the sleeves, shorten the shoulders and skirt, and cut out the extra cloth under the arms. She loved that saleslady for her tact in not smiling.

Her smitten vanity lulled, by thinking how nice she could make the dresses look, May went to see if the repair man had returned. He hadn't.

Where could she rest her feet while she waited? The furniture de-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partment! She tried out this chair, watched a young couple choose rugs, moved to that davenport. Soon the feet were rested, but the man was not in yet. It was so hot! Wandering here and there, she discovered the breeze from the artificial cooling system and stopped.

There was no chair in the path of the breeze, but she could stand a while for the sake of coolness.

Directly in front of her was a bedroom vanity with a full length mirror. She was far enough back from it to get a good perspective of herself, and others were passing by to afford vivid comparisons.

This dress, with its bias-cut skirt and its large print bouquets on a light turquoise background, was perfectly chosen to throw into full value every ounce that shouldn't have been there. Looking, she listened to the Imp now without a word of argument, but with a hot flame of anger burning within her heart. Anger against herself!

"Not drugs! Not glands! Just plain greediness! From the waist up and from the knees down, lovely; but from the waist to the hips! Aren't you a fine figger-of-a-woman! Don't you look young and slender? Not nicotine, nor alcohol, nor caffeine, nor tannin! Just food! Common, ordinary, delicious food! That is wha has you whipped! When you ge up from the table you *feel* as stuff as you look. Greedy-gut!" he taunte inelegantly.

"Why don't you do somethin about it? *Can't* you?"

"I can!" May resolved. "I'll figu out how much I eat for an averag meal and spread it over three meal I won't talk about it, I'll just *do* i I have as much self-control as a ne convert! I'll get myself down t 130 pounds and stay there. I'll sho you!"

The repair man came at last, an May finished her shopping and wen home to set about *showing* her Im

Five pounds a month she co sumed off her own storage. Whe she felt her anger cooling, she soug a full-length mirror and stared herself until it blazed hot again. was a triumphant day when t scales finally stopped at 130.

That stuffy feeling was gone. S felt young and energetic. Exerc didn't seem so formidable. So s rolled to harden the flabby rema der on her hips, twisted to tight up the muscles about her waist, a practiced the windmill toe-touch back and abdomen.

A year later, she stood before t same mirror in the same departme store wearing a new thirty-six dr which fitted a trifle more loos than fashion decreed, and whispe to the Imp.

"Well, did I show you?"

And the Imp said, "You show the world, lady! You licked the appetite! And if you keep it lick you'll be looking like this on resurrection morn. So long! I'll seein' you then!"

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